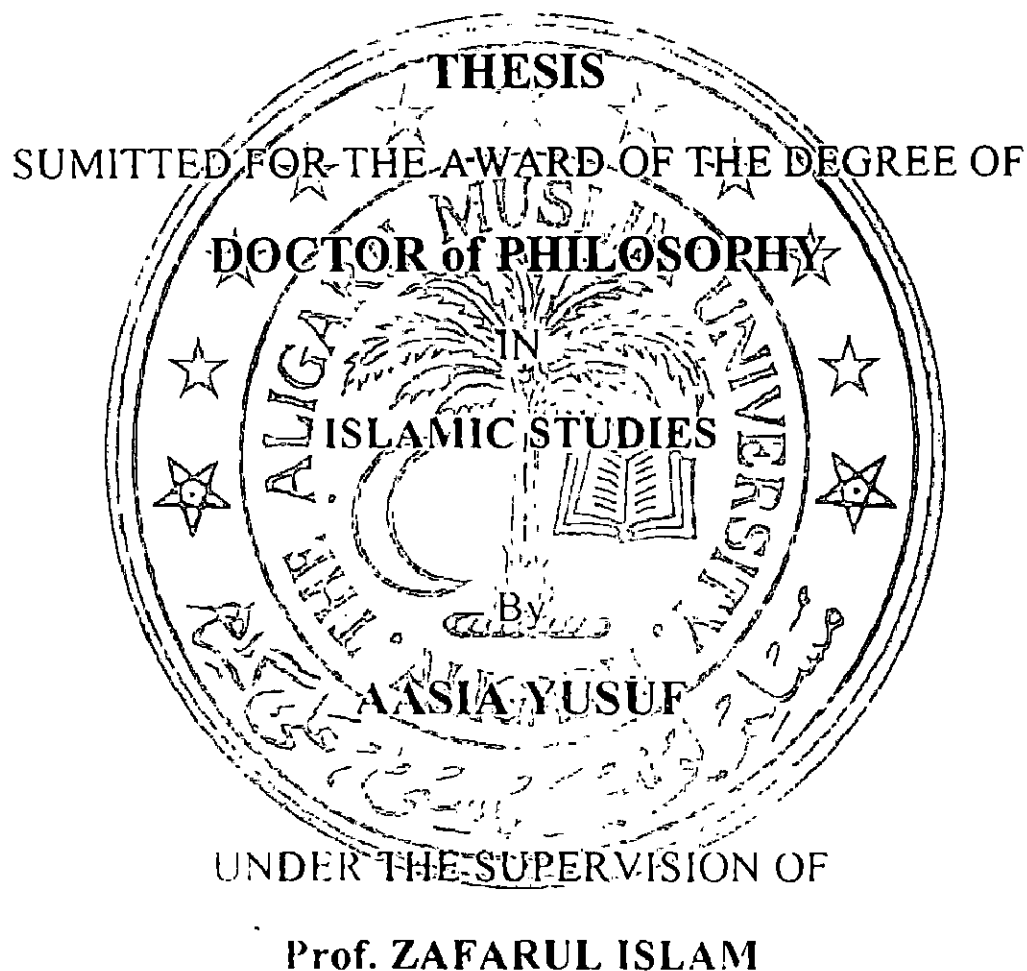




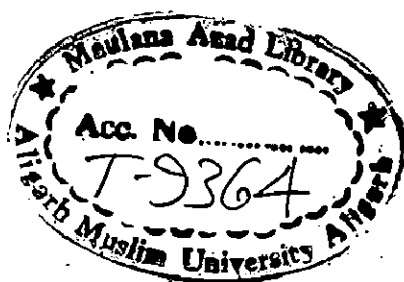
# **ISLAM AND MODERNISM:**

## **A STUDY OF MUSLIM SCHOLARS OF INDO-PAK SUBCONTINENT**



DEPARTMENT OF ISLAMIC STUDIES  
ALIGARH MUSLIM UNIVERSITY  
ALIGARH 202002 (INDIA)

2014



30 OCT 2015

## ABSTRACT

The present study aims to explore and examine the trend of Islamic modernism in Muslim societies, particularly in Indo-Pak Subcontinent. It explores the origin and structure of modernism in general and the Islamic modernism in particular. Besides, it also examines the contribution of modern Muslim scholars and reformers (modernists, traditionalists and Islamists) to social, cultural, political, religious and scientific progress and development in Indo-Pak Subcontinent.

The thesis consists of five-chapter plan in addition to the introduction and conclusion. The first chapter discusses the origin and background of modernity and modernism in the West or in other words how this philosophy of modernism came in debate and discussion. The first chapter entitled “Defining Modernism in Western Perspective.” First, it discusses the origin and connotation of the terms “modern” and “modernity” with reference to the Oxford dictionaries and other works. Then it examines the Western concept of modernism, its characteristics and features. As the Western concept of modernism developed during the period of Renaissance and enlightenment and based on the characteristics and features of rationalism and reason over the tradition of the past, new technological and scientific atmosphere, new political, social and economic environment. It discusses how this movement originated in West, particularly in Rome, France, England, Italy and Germany and argues that modernism reflected a reaction against the increasing centralization of the church authority in the pope and the papal bureaucracy. It also highlights the views of different Western scholars like Bernad Lewis (b. 1916), Max Weber (d. 1920), Wilfred Cantwell Smith (d. 2000), Samuel P. Huntington (d. 2008), David E. Apter (d. 2010), C. E. Black, and Michael P. Todaro (b. 1942) etc.

After that an Analysis has been done in the light of the views of the Malaysian scholar Syed Muhammad al-Naquib Ibn al-Attas (b. 1931) followed by Conclusion.

The second chapter highlights the meaning and importance of Islamic modernism. The chapter entitled “Islamic Modernism: Different Approaches on the Theme.” The chapter is structured in terms of several ideological orientations that can be considered under different types of responses to the Western challenge. The three general orientations—modernists, traditionalists and Islamists are discussed briefly in

this chapter which were taken up in detail in three chapters of the thesis. In the introduction of the second chapter it maintains that revivalism and reform, continues from pre-modern times. This discourse calls for the revival (*ihya*) of the practice of the ancestors (*salaf*), and reform (*islah*) of religious practices. The main discourse, 'Islamic modernism', aims to root 'modernism' in Islamic tradition. It argues that modernity is compatible with Islam.

Then it discusses what are the causes and factors which lead to the rise of 'Islamic Modernism' in the Muslim world in general and Indo-Pak Subcontinent in particular. It highlights the origin of the Islamic modernism by four interrelated factors viz., Muslims decline, Colonialism, presence of Christian missionary and their attack on Muslim beliefs and practices and lastly the products of modern scientific education believed that modernization means Westernization so they disregard and ridicule Islam and Muslim practices. Islamic modernists regarded this development as a threat to their religious and cultural identity and found it necessary to explain that modernity was not in conflict with Islam.

It shows that due to these causes and factors Islamic modernism emerged as a response of Muslim intellectuals to reconcile Islamic faith with modern values such as democracy, nationalism, rationality, equality, science, and progress which emerged in the middle of the nineteenth century. It featured a "critical re-examination of the classical conceptions and methods of jurisprudence" and a new approach to Islamic theology and Qur'anic exegesis. At the same time modernists made the rallying cry that "go back to the Qur'an and go forward with *ijtihad*." Therefore, modernists manifested two main concerns: reform in education, and the need for a new scholastic theology (modern '*ilm al-kalam*'), to respond to two needs-- one is to justify Islamic beliefs and second to justify reason. It also highlights different approaches, like modernist, traditionalist and Islamist in short.

The third chapter discusses the modernist approach of Indo-Pak scholars. This chapter entitled "Modernist Approach of Indo-Pak Muslim Scholars." In the introduction of this chapter it mentions that there are different trends towards change. After that some prominent modernists of the nineteenth and the twentieth centuries of the Indo-Pak Subcontinent were discussed. These included Maulvi Chiragh Ali (d.

1895), Sir Sayyid Ahmad Khan (d. 1898), Sayyid Ameer Ali (d. 1928), and Allama Muhammad Iqbal (d. 1938).

Maulvi Chiragh Ali was an Indian Muslim scholar of the late nineteenth century. He was one of Sir Sayyid Ahmad's principal associates. He was Aligarh movement's most outspoken critic of traditional Islamic scholarship and legal stagnation and argued for the separation of religious and social laws and investigated the possibilities of a new basis of Muslim law. He argued that the "Common Law" (synonymous for him with *Shari'ah* and *fiqh*) required modifications to suit changing conditions. He argued, rather, that the Islamic legal system and schools were human institutions capable of modification. His position was that while the Qur'an taught religious doctrine and rules for morality, it did not support a detailed code of immutable civil law or dictate a specific political system. His arguments about the interpretation of the *Hadith* (sayings of the Prophet S.A.W) and the possibility of *ijtihad* (juridical interpretation through intellectual means) drew on the writings of Shah Waliullah a precursor to modernist Islamic thought in South Asia. His objection of criticism of the *Shari'ah* was to justify contemporary Western. His writings are modernist apologetic designed to refute missionary and Orientalist criticisms of Islam as incapable to reform and against reason.

Similarly, Sir Sayyid Ahmad Khan surveyed the abysmal state of the Muslim community who were powerless and demoralized after the first war of Independence (1857), which resulted in the formal British colonial rule and the end of Muslim dominance in the Indian Subcontinent. He thought Muslims needed to change the way and answer to the modern world. Sayyid Ahmad Khan on the one hand wrote on the subject, on the other, took science discoveries as a challenge and proposed a new scholastic theology harmonising religion and science. As well as he argued that "there is no matter in the Qur'an disagreeing with the laws of nature."

The Muslim reaction to the depiction of Islam in the English language received a forceful expression in the writings of Sayyid Ameer Ali. His main cause for the use of reason in Islam is that because he knows that the use of reason was a chief factor in the development of science and technology in the West. He argues that Islamic teachings are based on rationalism. He refers to various Qur'anic verses which urge a human consciousness of the order in nature and assert the existence of

One Supreme Being. In other words, he took the apologist attitude in order to defend the Islam, its teachings and social institutions like polygamy and slavery etc. by the false blames and attacks of non-Muslims (Hindus) in general and European scholars (Orientalist) and Christian missionaries in particular specifies the objectives of social reform in the society.

Allama Muhammad Iqbal asserted that Islam, in its purest form, has never accepted the duality of reason and faith, or irrational and spiritual knowledge, i.e., science on the one hand, and religion on the other. It considers two points of view as representing a division of functions, and not a bifurcation of objectives.

Iqbal noted that Europe has been rather slow to recognize the Islamic origin of scientific method. He discovered that the science as understood today was developed and employed by Muslims at a time when the Greeks were unaware of this method of science. Iqbal was a firm believer in religion, without which the social system cannot work properly. He believed in Islam being the most valuable contribution to world thought. He asserted that among the various causes that led to the decline of Islam, lack of *ijtihad* in Muslim society had a worrying effect. Moreover, his views on scholastic theology were in essence a plea for critical approach to the Western thought and Islamic tradition.

The fourth chapter "Traditionalists Approach of Indo-Pak Scholars" this chapter focuses on traditionalist thinkers who have taken this approach for reforming the Muslim society. Muslim traditionalists defined as the religious scholars (*'ulama*) whose authority derives from their knowledge of the Qur'an, *Hadith*, and the science of Islamic law (*'ilm al-fiqh*) in order to find support in Islam's past glory. Historically the *'ulama* maintain the privilege of defining and defending "tradition," mediating between the religious, social and political realms. The response of the traditional *'ulama* to the onslaught of the West in the eighteenth and nineteenth centuries was purely defensive and limited to mere protection of Islamic beliefs and practices that were being threatened by modernity. They considered contact with Western ideas, and institutions posed a direct threat to the integrity of one's faith.

In the Indo-Pak Subcontinent, this response found its most forceful expression in the *Dar ul-'Ulum* of Deoband. For the traditional scholars of the *Dar ul-'Ulum*, the

immediate and most pressing issues facing the Muslims was not the political and military ascendancy of the West but the fact that Islamic beliefs and practices had become polluted by myth, occultism/supernatural powers, and superstition. Any article of faith or any religious practice that was not sanctioned by the Qur'an and the *Sunnah* had to be totally rejected by the Muslims.

The Deoband school founders and early leaders among them Maulana Muhammad Qasim Nanautawi (d. 1877), Maulana Imdadullah (d. 1899), and Maulana Rashid Ahmad Gangohi (d. 1905) and strengthened by the religious scholars like Maulana Ashraf Ali Thanwi (d. 1943), Maulana *Mufti* Muhammad Shafi (d. 1976), Maulana Qari Muhammad Tayyib (d. 1983) and others constituted the orthodox approach that emphasized mainly on a negation and refusal of modernization and strict adherence to the traditional Islam. An important aspect of this attitude is a caution or even hatred of any "innovation" (*bid'ah*) that runs counter to the tradition. The *'ulama* of Deoband believed in *taqlid*, the necessity of following an established school of law, and from among the four schools they were dedicated followers of the *Hanafi* school.

It also evaluates the views of some prominent *'ulama* of the Deoband School of thought including Maulana Qasim Nanautawi, Maulana Rashid Ahmad Gangohi, Maulana Ashraf Ali Thanwi, and Maulana Qari Muhammad Tayyib. The objectives of the Deoband seminary as envisaged by Maulana Nanautawi and his lifelong associate Maulana Rashid Ahmad Gangohi, were to establish a centre of education and training in religious sciences and to reorient the Muslim Community to its 'original' cultural and religious identity.

The fifth and the last chapter examined Islamists approach of the Indo-Pak scholars. This chapter entitled "Islamist Approach." It discusses the approach of the Islamists to make reform (*islah*) and renewal (*tajdid*) in the Indian Subcontinent. Most significantly, they interpret Islam as a comprehensive ideological system embracing the spiritual and political, the private and the public realms. Some scholars also termed Islamists as Islamic fundamentalists, Islamic revivalists and some go to the extreme and called it as radicalists. The term is particularly controversial in the Islamic context, where, it is argued, "Islamic fundamentalism." This is used

indiscriminately to describe the activities of all Islamic scholars, whether they are radicals or moderates. In this chapter it is preferred to use the term Islamist.

The Islamists claim that Islam or more specifically, the Islamic *Shari'ah* provides guidance for all areas of human life, individual and social and therefore call on "Islamic state" or an "Islamic order." Islamists focus primarily on political matters, but they are also concerned with economic, social and moral issues.

Then the views of the two prominent Muslim intellectuals were examined. They wanted to reform the Muslim society under the Islamists approach to modernity, Maulana Sayyid Abul A'la Maududi (d. 1979) and Maulana Sayyid Abul Hasan Ali Nadwi (d. 1999).

Maulana Sayyid Abul A'la Maududi appreciates the scientific and technological achievements and the vitality shown by the Western civilisation during the past few centuries. At the same time, he thought the Western civilisation does not possess the right sense of direction, and is greatly decayed because of the falsity of its foundational principles. The basic shortcoming of this civilisation is that it is based on man's independence of the Divine guidance.

Maulana Sayyid Abul Hasan Ali Nadwi's thoughts were also concerned to present Islam as a complete worldview. He thought that it would be beneficial for Muslims to use the physical sciences and technology of the West by learning them whole heartedly and ruled them by means of their own intelligence and industry to the high purposes which the last Holy Prophet (S.A.W) had handed down to them and by virtue of which they have won the distinction of being proclaimed as the "best of the people" (*khair al-ummah*).

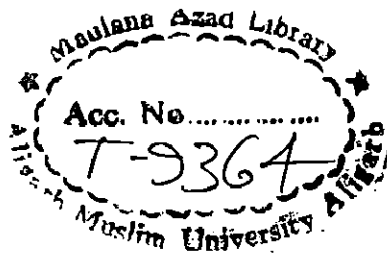
He argues that the Islamic attitude did not totally deny the use of new science and technologies, but rather credits it as a blessing and mercy from Allah. In his words, "we believe that the real purpose of science is to remove hindrances in the way of the true development of man's personality by harnessing the forces hidden in nature in such a way so as to broaden life and make it rich in all its aspects."

First, it concludes that modernists implanted an outlook or attitude toward the past as well as the future. Pride in an Islamic heritage and the achievements of Islamic



history and civilization provided Muslims with a renewed sense of identity and purpose. This countered the sense of religio-cultural backwardness and impotence engendered by years of subjugation to the West and by the preaching of Christian missionaries. At the same time emphasis on the dynamic, progressive, rational character of Islam enabled new generations of Muslims to embrace modern civilization more confidently, to regard change as an opportunity rather than a threat.

Second, the example and writings of modernists inspired many like-minded Muslims in other geographical areas. Belief in the absolute relevance, compatibility, and adaptability of Islam to the twin challenges of colonialism and modern culture influenced modernist movements in many other parts of the Muslim world.

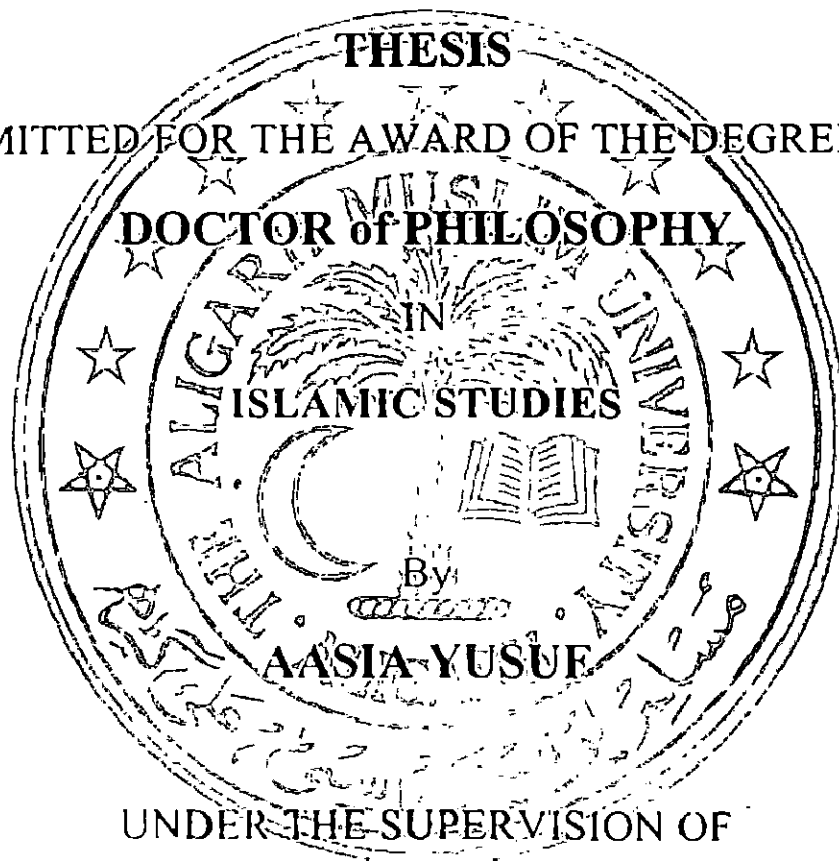




# **ISLAM AND MODERNISM:**

## **A STUDY OF MUSLIM SCHOLARS OF INDO-PAK SUBCONTINENT**

**THESIS**  
SUMMITTED FOR THE AWARD OF THE DEGREE OF  
**DOCTOR OF PHILOSOPHY**



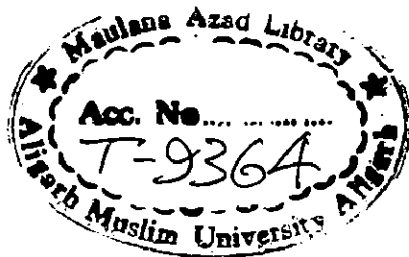
UNDER THE SUPERVISION OF

**Prof. ZAFARUL ISLAM**

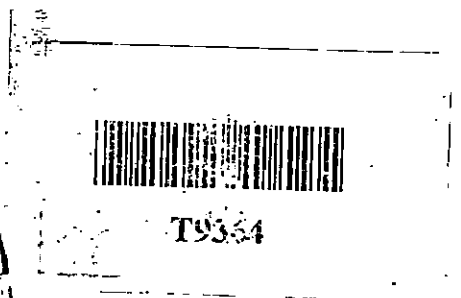
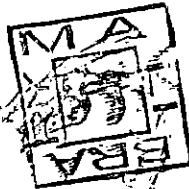
DEPARTMENT OF ISLAMIC STUDIES  
ALIGARH MUSLIM UNIVERSITY  
ALIGARH 202002 (INDIA)

2014

Fed in Computer



30 OCT 2015



# DEDICATION

*I dedicate this work to,*

*My loving Father, Mother,*

*&*

*Late Grand Fathers and Mothers*

## ACKNOWLEDGEMENTS

*In the name of Allah, the Most Gracious, the Most Merciful.*

My foremost thanks go to my honourable supervisor Professor Zafarul Islam who has been a constant source of inspiration, strength and guidance. He encouraged and helped me in every way.


I am indebted to Professor Sayyid Ahsan chairman of the Department of Islamic Studies for his full support, guidance and cooperation. I would also like to thanks to all my teachers--- Dr. Obaidullah Fahad, Dr. Muhammad Ismail, Dr. Abdul Hamid Fazili, Dr. Ahsanul Haq, Dr. Adam Malik, Dr. Tauqir Ahmad, Dr. Abdul Majid Khan, Dr. Bilal Ahmad Kutty, Dr. Ghazanfar Ali Khan, Dr. Ziauddin Malik, Dr. Aijaz Ahmad and Dr. Imtiazul Huda for their support and assistance.

Most importantly, I owe my gratitude to my beloved parents – Dr. Muhammad Yusuf and Mrs. Sarwari Begum - for their love and care, their sacrifice and endurance, as well as their vigorous encouragement to pursue my dreams in every single way – financially, morally and spiritually. Without their prayers and love, this work will never become reality. My special love and thanks go to my brothers (Muhammad Asif, Musharraf Yusuf, Abdullah bin Yusuf, Muhammad Zakariya, Obaidullah Khan and Dr. Muhammad Asim) and sisters (Aisha Ahmad, Najma Nasir, Bushra Nasik, Ruquaiya Shakir), who always become my source of strength and happiness. Moreover, my family has given me an unending educational opportunities and the unconditional support that has allowed me to take advantage of them to the fullest. May Allah grant us His Mercy and Love in this life and the hereafter.

My gratitude and thanks go to my special friends –Farheen Tahir, Sana Tahzeeb, Khurshid Jahan, Uzma Khatoon, Lubna Naaz, Teresa Zaidi, Saba Anjum, Aisha Usmani, Siddiqa Jabbir, Tauseef Ahmad, Muhammad Hafeez, Muhammad Afzal, and Rahmatullah. Also thanks to Dr. Shanaz Shabbir, Dr. Zarfishan Salees, and Dr. Aisha Siddiqah for their help and advice.


I am also grateful to the Assistant librarian Mr. Kabir Ahmad Khan and other staff of the library and office of the Department of Islamic Studies A.M.U Aligarh for their friendly and helpful attitude.

  
**SUPERVISOR**

  
**CHAIRMAN**  
Department of Islamic Studies  
A.M.U., Aligarh

# CONTENTS

|                                                      |         |
|------------------------------------------------------|---------|
| INTRODUCTION                                         | 1-14    |
| CHAPTER 1                                            |         |
| Defining Modernism in Western Perspective            | 15-38   |
| CHAPTER 2                                            |         |
| Islamic Modernism: Different Approaches on the Theme | 39-61   |
| CHAPTER 3                                            |         |
| Modernist Approach of the Indo-Pak Muslim Scholars   | 62-119  |
| CHAPTER 4                                            |         |
| Traditionalist Approach of Indo-Pak Scholars         | 120-140 |
| CHAPTER 5                                            |         |
| Islamist Approach                                    | 141-173 |
| CONCLUSION                                           | 174-176 |
| <i>Glossary</i>                                      | 177-182 |
| <i>Bibliography</i>                                  | 183-196 |

  
CHAIRMAN  
Department of Islamic Studies  
A.M.U., Aligarh

  
SUPERVISOR

## INTRODUCTION

### MEANING, IMPORTANCE AND BACKGROUND OF THE TOPIC

It may be first explained that modernity, according to the Concise Oxford dictionary, 'modern' means "of the present and recent, in current fashion, not antiquated"<sup>1</sup> and modernism as "modern ideas or methods, the tendency of religious belief to harmonize with modern ideas."<sup>2</sup>

Since the fifth century, people had used the term "modern" to differentiate their present era from past times. Its Latin usage as the word *modernus* was first applied to differentiate the Christian era from the Roman and pagan past.<sup>3</sup> The word "modernism" was first used to describe certain tendencies in the late nineteenth century Protestant Christianity. Since, considerable progress in philosophy, sociology and Semitic of religion has been made in Europe. Islam's First encounter with European modernity began in the eighteenth century when Europe was undergoing a major change, as the new ideas of the enlightenment, which stressed the importance of science, rationality and human reasons, and the new technologies of the industrial revolution<sup>4</sup> were sweeping through much of Europe resulting in the European increase of power and influence.

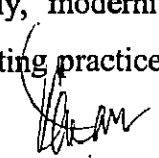
In fact, modernism is a movement to reconcile Islamic faith with modern values such as constitutionalism, nationalism, democracy, human rights, equality, rationality, science and progress, cultural revival, freedom of interpretation, scientific investigation and modern education which emerged in the middle of the nineteenth century as a response to European colonialism which pushed the Muslim world into crisis. However, Islamic modernism is distinguished from secularism by its insistence on the continuing importance of faith in public life.<sup>5</sup> Thus, Islamic modernism began as a response of Muslim intellectuals to European modernity, who argued that Islam, science and progress, revelation and reason were indeed incompatible. In other words, Islamic modernism aimed at rationalizing religious doctrines to show its harmony with modernity. Muslim modernists argued that Islam and modernity were compatible and asserted the need to reinterpret and reapply the principles and ideals of Islam to formulate new responses to the political, scientific and cultural challenges of the West and modernity.

*Zubair 95/06*  
SUPERVISOR

*[Signature]*  
CHAIRMAN  
Department of Islamic Studies  
A.M.U., Aligarh

The Western Europe's Renaissance, reformation and early scientific revolutions passed largely unnoticed in Muslim lands. The West's military and political dominance accelerated the decline of the three great Muslim empires of the early modern period, the Ottoman, the Persian and the Mughal. Western expansion also brought about the collapse or colonisation of a host of smaller Muslim states in Africa, the Middle East and Central, South and South East Asia. With these events, one thousand years of Muslim dominance came to an end. As well as European trade missions of the sixteenth and seventeenth centuries progressively expanded so that by the eighteenth century many areas of the Muslim world had felt the impact of the economic and military challenge of Western technology and modernization. By the nineteenth and early twentieth centuries, Europe (particularly, Great Britain, France, and Holland) had penetrated and increasingly dominated much of the Muslim world from North Africa to Southeast Asia (the French in North Africa, the British and French on the Middle East and South Asia, and the Dutch and British in Southeast Asia). More specifically, the modernists faced a challenge that earlier reformers had not, namely the imperialist expansion of Christian Europe, which threatened Islam in at least five categories; first militarily, modern means of warfare allowed Europe to conquer vast regions of the Islamic world. This trend had begun in the seventeenth century but gained such momentum by the nineteenth century that modernist Muslims worried about the view of complete suppression; second economically, modernity appeared to generate wealth and commodities that the Islamic world lacked and desired. Muslim visitors to Europe in the early and mid-nineteenth century wondered at the gas street lamps and other indicators of prosperity.<sup>6</sup> Modernist Muslims attributed this prosperity both to European increases in productivity and to exploitation of other regions, including Islamic homelands; third cognitively (knowledge), modern science challenged other worldviews with its vivid claims of success. Modernist Muslims accepted these claims and some emphasized the medieval Islamic roots of modern science, while others emphasized the seemingly miraculous advances made in recent years. All, however, recognized science as a challenge to Islamic understandings of the world; fourth politically, modern institutions of government seemed, to maintain social peace and build national unity in ways that contemporary Islamic states could not; last culturally, modernity introduced novel patterns of behaviour that threatened to displace existing practices. In sum, the modernity posed a great challenge Islam and its institutions.

  
SUPERVISOR

  
CHAIRMAN  
Department of Islamic Studies  
University of Dar es Salaam



Due to all these crisis, for the first time, much of the Muslim world had lost its political and cultural sovereignty to Christian Europe. Colonial rule covered the institutions of an Islamic state and society—the sultan, Islamic law, and *'ulama* administration of education and social welfare.

A variety of responses emerged from Muslim self criticism and reflection on the causes of decline. Their actions of duration and range varied, from adaptation and cultural synthesis to withdrawal and rejection. First, secularists blamed an outdated tradition. They advocated the separation of religion and politics, and the establishment of modern nation-states modelled on the West. Islam should be restricted to personal life, and public life should be modelled on modern, that is, European ideas and technology in government, the military, education, and law. Second, traditionalist religious leaders included most of the *'ulama* had pointed Muslim weakness to divergence from Islam and deviation from tradition. Many advocated withdrawal, non-cooperation, or rejection of the West. Western (Christian) ideas and values were as dangerous as their governments and armies, for they threatened faith and culture. A third major Muslim response, Islamic modernism emerged during the late nineteenth century. It sought to chart an alternative to Western, secular adaptation on the one hand and religiously inspired rejection on the other. A group of reform minded Muslims sought to respond to, rather than react against, the challenge of Western imperialism. They proclaimed the need for Islamic reform. They blamed the internal decline of Muslim societies, their loss of power and backwardness, and their inability to respond effectively to European colonialism on a blind and unquestioned adherence to the past (*taqlid*). Islamic reformers stressed the dynamism, flexibility, and adaptability that had characterised the early development of Islam, notable for its achievements on law, education and the sciences. They pressed for internal reform through a process of reinterpretation (*ijtihad*) and selective adaptation (Islamization) of Western ideas and technology. Islamic modernism was a process of internal self-criticism, a struggle to redefine Islam to demonstrate its relevance to the new situations that Muslims found themselves in as their societies modernized.

It is found that Islamic modernism is hardly the first movement in Islamic history to claim a dire need for reform and revival of the faith. Such calls could be heard already in the eighth and ninth centuries,<sup>7</sup> and revivalist movements reappear

*Supervisor*  
SUPERVISOR

*Chairman*  
CHAIRMAN  
Department of Islamic Studies  
A.M.U., Aligarh

through the eighteenth century, a period whose revivalist activity “created an underlying theme for the modern Islamic experience.”<sup>8</sup> No doubt the pre-modern revivalist movements were prevalent in the Muslim world, but the difference is that, they were primarily internally motivated, whereas, Islamic modernism was a response both to continued internal weaknesses and to the external political and religio-cultural threat of colonialism.

As stated above, from the beginning of the Islamic era Muslim societies have experienced periods of renewal (*tajdid*). Since the eighteenth century Muslim societies across the world have been subject to a prolonged and increasingly deeply felt process of renewal. This has been expressed in different ways in different contexts. The theme of revival—also termed renewal, rebirth, and reform—penetrates much of modern Islamic thought. Debates within modern Islamic thought take place on the ground of rationalism. *Tajdid* is the Arabic term for “renewal.” In formal Muslim discussions, this term refers to conscious efforts to bring about the renewal of religious faith and practice, emphasizing strict adherence to the prescriptions of the Qur'an and the *Sunnah* of the Prophet Muhammad (S.A.W).<sup>9</sup> The concept of *ijtihad*, derived from an Arabic root meaning “effort” or “struggle,” was for centuries limited to a fairly technical meaning, referring to the intellectual effort of trained Islamic scholars to arrive at legal rulings on matters not covered in the sacred sources.<sup>10</sup> The modernist Islamic movement of the nineteenth century adopted the term as a rallying cry, transforming its meaning into the more general task of “rational interpretation” that they held it to be incumbent upon all educated Muslims. The opposite of *ijtihad*, in their view, was *taqlid*, literally “following,” which modernists took to mean “blind obedience to authority.”<sup>11</sup> Muslim modernists engaged in a process of reform through interpretation or individual investigation (*ijtihad*). This form of reform was qualitatively different in its methodology from that claimed by pre-modern revivalists, who had wished simply to reclaim and implement authentic teachings of the Qur'an and *Sunnah*. The modernist's Islamic thought encompassed return to a pristine early Islam and updating of early practices in keeping with historical change. Moreover, the responses of modernists in the late nineteenth and early twentieth centuries to the impact of the West on Muslim societies resulted in significant attempts to reinterpret Islam to meet the changing circumstances of Muslim life. Legal, educational, and social reforms were aimed at saving Muslim societies from their declining course and

*Robert Isler*  
SUPERVISOR

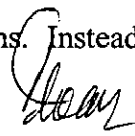
*[Signature]*  
CHAIRMAN  
Department of Islamic Studies  
A.M.U., Aligarh

demonstrating the compatibility of Islam with modern Western thoughts and ideas. The modernist Islamic movement pioneered the formation or reformation of educational institutions, agitation for political liberalization or decolonization and the establishment of a periodical press throughout the Islamic world.<sup>12</sup>

The Indo-Pak Subcontinent produced some well known personalities of modernist movements. Their themes and activities are illustrated in several key figures— Maulvi Chiragh Ali (d. 1895), Sir Sayyid Ahmad Khan (d. 1898), Sayyid Ameer Ali (d. 1928) and Allama Muhammad Iqbal (d. 1938). It is quite clear that their (modernists) secular counterparts looked to the West rather uncritically and traditionalists rejected the West rather determinedly, Muslim modernists attempted to establish a continuity between their Islamic heritage and modern change. On the one hand, they identified with pre-modern revivalist movements and called for the purification of internal deficiencies and deviations. On the other, they borrowed and assimilated new idea and values from the West. Sir Sayyid Ahmad Khan argued that Islam is a religion of reason and nature par excellence. Similarly, Iqbal, reclaimed that the progressive, creative past whose political and cultural florescence demonstrated that the very qualities associated with the power of the West, were already present in Islam and accounted for its past triumphs and accomplishments. Thus, the belief that Muslims already possessed Islamic rationale and the means for the assimilation of modern science and technology was strengthened. For all, the key was to convince their coreligionists that stagnation and decline were caused by blind imitation of the past and that continued survival and renewal of the Islamic community required a bold reinterpretation of Islamic religious tradition.

The modernists challenge the authority of the past, as it is formed in the practiced of *taqlid*, a term that literally meant to follow recognized scholars but which modernists degrade as blind, irrational imitation of tradition.<sup>13</sup> Also, the modernists argued that active reinterpretation of Islamic sources were permitted and even necessary under certain circumstances. Some cited revelation and example from the early Islamic era in support of this position. In sum, the modernists sought to break the monopoly of traditional religious scholars over Islamic interpretation, and to limit the relatively damage of this break, through a single exercise of *ijtihad*. Modernists claimed the right and necessity to formulate new regulations. Instead of simply

  
SUPERVISOR

  
CHAIRMAN  
Department of Islamic Studies

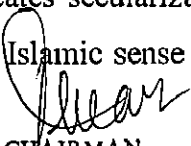
engaging in a restoration of the practice of Prophet Muhammad (S.A.W) and the early community, they advocated adaptation of Islam to the changing conditions of modern society. In effect, this meant new laws and attitudes toward religious and social reforms. Traditionalists criticized such changes as unwarranted innovations, an adjustment that permitted alien, un-Islamic, Western Christian practices to penetrate Islam. Modernists were criticized as deviation from Islam (*bid'ah*). They disapproved the *'ulama* for being out of touch with the modern world, incapable of adequately leading the community, and for being in need of reform.

The sense that cultural decline of the Islamic world was not limited to modernist authors. Traditionalists also pointed to the massive changes. The distinctiveness of them lay in seeing modernity as a promising avenue for cultural revival. In India, the Deobandi movement dedicated itself to a programme of social and educational revival aimed at deepening the Muslim public's obligation to the religious law even in the absence of an Islamic state. Also, to revive classical Islam to rid the Muslims of the theological corruptions, the ritual degradations, and the material exploitation to which they have fallen prey since the British occupation.

Likewise, Islamists also insist that Islam is indeed a total way of life covering public and private areas. It is not a religion as such that has held Muslims back but its stagnation and misinterpretation, and the failure of Muslims to follow it. Muslims must reinterpret the basic sources of authority, the Qur'an and *Sunnah*. They are not bound to adhere to traditional practices and past consensus (*ijma'*). Also whatever is borrowed from the West must be put in an Islamic framework. Like the *Jama't-e-Islami* and its founder Sayyid Abul A'la Maududi (d. 1979) particularly condemned the tendency of the most Muslim countries to adapt uncritically Western models of development and thus Westernize Muslim societies. They asserted that Islam itself has a tendency to compete to the entire phenomenon and it is a complete way of life with well defined rules and regulations to cope with every emergent situation.

Thus, considering Western and Islamic concepts of modernity, there is fundamental difference between the two. In its Western concept, there is no place for religion and it identifies development and modernization in realms of society, economy and polity. In a nut shell, it advocates secularization of society, economy and polity. Contrary to this, development in Islamic sense is not judged by material

  
SUPERVISOR

  
CHAIRMAN  
Department of Islamic Studies

advancement of community, but by its faith, righteous deeds and for the establishment of justice. In Islam, faith along with righteous deeds is the basic factor of modernization or development. It is, therefore, essential to have faith in core values of Islam.<sup>14</sup>

## INTRODUCTION OF THE THESIS

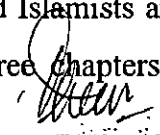
This thesis consists of an integrated five-chapter plan in addition to the introduction and conclusion.

The first chapter discusses the origin and background of modernity and modernism in the West or in other words how this philosophy of modernism came in debate and discussion. The first chapter entitled "Defining Modernism in Western Perspective." First it discusses the origin and connotation of the terms "modern" and "modernity" with reference to the Oxford dictionaries and other works. Then it examines the Western concept of modernism, its characteristics and features. As the Western concept of modernism developed during the period of Renaissance and enlightenment and based on the characteristics and features of rationalism and reason over the tradition of the past, new technological and scientific atmosphere, new political, social and economic environment. It discusses how this movement originated in West, particularly in Rome, France, England, Italy and Germany and argues that modernism reflected a reaction against the increasing centralization of the church authority in the pope and the papal bureaucracy. It also highlights the views of different Western scholars like Bernard Lewis (b. 1916), Max Weber (d. 1920), Wilfred Cantwell Smith (d. 2000), Samuel P. Huntington (d. 2008), David E. Apter (d. 2010), C. E. Black, and Michael P. Todaro (b. 1942) etc.

After that an Analysis has been done in the light of the views of the Malaysian scholar Syed Muhammad al-Naqib Ibn al-Attas (b. 1931) followed by Conclusion.

The second chapter highlights the meaning and importance of Islamic modernism. The chapter entitled "Islamic Modernism: Different Approaches on the Theme." The chapter is structured in terms of several ideological orientations that can be considered under different types of responses to the Western challenge. The three general orientations—modernists, traditionalists and Islamists are discussed briefly in this chapter which were taken up in detail in three chapters of the thesis. In the

  
SUPERVISOR

  
CHAIRMAN  
Department of Islamic Studies

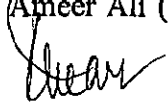
introduction of the second chapter it maintains that revivalism and reform, continues from pre-modern times. This discourse calls for the revival (*ihya*) of the practice of the ancestors (*salaf*), and reform (*islah*) of religious practices. The main discourse, 'Islamic modernism,' aims to root 'modernism' in Islamic tradition. It argues that modernity is compatible with Islam.

Then it discusses what are the causes and factors which lead to the rise of 'Islamic modernism' in the Muslim world in general and Indo-Pak Subcontinent in particular. It highlights the origin of the Islamic modernism by four interrelated factors viz., Muslims decline, Colonialism, presence of Christian missionary and their attack on Muslim beliefs and practices and lastly the products of modern scientific education believed that modernization means Westernization so they disregard and ridicule Islam and Muslim practices. Islamic modernists regarded this development as a threat to their religious and cultural identity and found it necessary to explain that modernity was not in conflict with Islam.

It shows that due to these causes and factors Islamic modernism emerged as a response of Muslim intellectuals to reconcile Islamic faith with modern values such as democracy, nationalism, rationality, equality, science, and progress which emerged in the middle of the nineteenth century. It featured a "critical re-examination of the classical conceptions and methods of jurisprudence" and a new approach to Islamic theology and Qur'anic exegesis. At the same time modernists made the rallying cry that "go back to the Qur'an and go forward with *ijtihad*." Therefore, modernists manifested two main concerns: reform in education, and the need for a new scholastic theology (modern '*ilm al-kalam*'), to respond to two needs-- one is to justify Islamic beliefs and second to justify reason. It also highlights different approaches, like modernist, traditionalist and Islamist in short.

The third chapter discusses the modernist approach of Indo-Pak scholars. This chapter entitled "Modernist Approach of Indo-Pak Muslim Scholars." In the introduction of this chapter it mentions that there are different trends towards change. After that some prominent modernists of the nineteenth and the twentieth centuries of the Indo-Pak Subcontinent were discussed. These included Maulvi Chiragh Ali (d. 1895), Sir Sayyid Ahmad Khan (d. 1898), Sayyid Ameer Ali (d. 1928), and Allama Muhammad Iqbal (d. 1938).


  
SUPERVISOR

  
CHAIRMAN  
Department of Islamic Studies  
A.M.U., Aligarh

Maulvi Chiragh Ali was an Indian Muslim scholar of the late nineteenth century. He was one of Sir Sayyid Ahmad's principal associate. He was Aligarh movement's most outspoken critic of traditional Islamic scholarship and legal stagnation and argued for the separation of religious and social laws and investigated the possibilities of new basis of Muslim law. He argued that the "Common Law" (synonymous for him with *Shari'ah* and *fiqh*) required modifications to suit changing conditions. He argued, rather, that the Islamic legal system and schools were human institutions capable of modification. His position was that while the Qur'an taught religious doctrine and rules for morality, it did not support a detailed code of immutable civil law or dictate a specific political system. His arguments on interpretation of *Hadith* (sayings of the Prophet S.A.W) and the possibility of *ijtihad* (juridical interpretation through intellectual means) drew on the writings of Shah Waliullah a precursor to modernist Islamic thought in South Asia. His objection of criticism of the *Shari'ah* was to justify contemporary Western ideals. His writings are modernist apologetic designed to refute missionary and Orientalist criticisms of Islam as incapable to reform and against reason.

Similarly, Sir Sayyid Ahmad Khan surveyed the abysmal state of the Muslim community who were powerless and demoralized after the first war of Independence (1857), which resulted in the formal British colonial rule and the end of Muslim dominance in the Indian Subcontinent. He thought Muslims needed to change the way and answer to the modern world. Sayyid Ahmad Khan on the one hand wrote on the subject, on the other, took science discoveries as a challenge and proposed a new scholastic theology harmonising religion and science. As well as he argued that "there is no matter in the Qur'an disagreeing with the laws of nature."

The Muslim reaction to the depiction of Islam in the English language received a forceful expression in the writings of Sayyid Ameer Ali. His main cause for the use of reason in Islam is that because he knows that the use of reason was a chief factor in the development of science and technology in the West. He argues that Islamic teachings are based on rationalism. He refers to various Qur'anic verses which urge a human consciousness of the order in nature and assert the existence of One Supreme Being. In other words, he took the apologist attitude in order to defend the Islam, its teachings and social institutions like polygamy and slavery etc. by the



SUPERVISOR

  
CHAIRMAN

Department of Islamic Studies  
A.M.U., Aligarh

false blames and attacks of non-Muslims (Hindus) in general and European scholars (Orientalist) and Christian missionaries in particular specifies the objectives of social reform in the society.

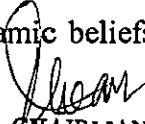
Allama Muhammad Iqbal asserted that Islam, in its purest form, has never accepted the duality of reason and faith, or irrational and spiritual knowledge i.e., science on the one hand, and religion on the other. It considers two points of view as representing a division of functions, and not a bifurcation of objectives.

Iqbal noted that Europe has been rather slow to recognize the Islamic origin of scientific method. He discovered that science as understood today was developed and employed by Muslims at a time when Greeks were unaware of this method of science. Iqbal was a firm believer in religion without which the social system cannot work properly. He believed in Islam being the most valuable contribution to world thought. He asserted that among the various causes that led to the decline of Islam, lack of *ijtihad* in Muslim society had a worrying effect. Moreover, his views on scholastic theology were in essence a plea for critical approach to the Western thought and Islamic tradition.

The fourth chapter "Traditionalists Approach of Indo-Pak Scholars" this chapter focuses on traditionalist thinkers who have taken this approach for reforming the Muslim society. Muslim traditionalists defined as the religious scholars ('*ulama*) whose authority derives from their knowledge of the Qur'an, *Hadith*, and the science of Islamic law ('*ilm al-fiqh*) in order to find support in Islam's past glory. Historically the '*ulama* maintain the privilege of defining and defending "tradition," mediating between the religious, social and political realms. The response of the traditional '*ulama* to the onslaught of the West in the eighteenth and nineteenth centuries was purely defensive and limited to mere protection of Islamic beliefs and practices that were being threatened by modernity. They considered contact with Western ideas, and institutions posed a direct threat to the integrity of one's faith.

In the Indo-Pak Subcontinent, this response found its most forceful expression in the *Dar ul-'Ulum* of Deoband. For the traditional scholars of the *Dar ul-'Ulum*, the immediate and most pressing issue facing the Muslims was not the political and military ascendancy of the West but the fact that Islamic beliefs and practices had

  
SUPERVISOR

  
CHAIRMAN  
Department of Islamic Studies



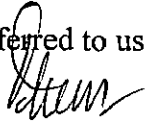
become polluted by myth, occultism/supernatural powers, and superstition. Any article of faith or any religious practice that was not sanctioned by the Qur'an and the *Sunnah* had to be totally rejected by the Muslims.

The Deoband school founders and early leaders among them Maulana Muhammad Qasim Nanautawi (d. 1877), Maulana Imdadullah (d. 1899) and Maulana Rashid Ahmad Gangohi (d. 1905) and strengthened by the religious scholars like Maulana Ashraf Ali Thanwi (d. 1943), Maulana *Mufti* Muhammad Shafi (d. 1976), Maulana Qari Muhammad Tayyib (d. 1983) and others constituted the orthodox approach that emphasized mainly on a negation and refusal of modernization and strict adherence to the traditional Islam. An important aspect of this attitude is a caution or even hatred of any "innovation" (*bid'ah*) that runs counter to the tradition. The '*ulama* of Deoband believed in *taqlid*, the necessity of following an established school of law, and from among the four schools they were dedicated followers of the *Hanafi* school.

It also evaluates the views of some prominent '*ulama* of the Deoband School of thought including Maulana Qasim Nanautawi, Maulana Rashid Ahmad Gangohi, Maulana Ashraf Ali Thanwi, and Maulana Qari Muhammad Tayyib. The objectives of the Deoband seminary as envisaged by Maulana Nanautawi and his lifelong associate Maulana Rashid Ahmad Gangohi, were to establish a centre of education and training in religious sciences and to reorient the Muslim community to its 'original' cultural and religious identity.

The fifth and the last chapter examined Islamists approach of the Indo-Pak scholars. This chapter entitled "Islamist Approach." It discusses the approach of the Islamists to make reform (*islah*) and renewal (*tajdid*) in the Indian Subcontinent. Most significantly, they interpret Islam as a comprehensive ideological system embracing the spiritual and political, the private and the public realms. Some scholars also termed Islamists as Islamic fundamentalists, Islamic revivalists and some go to the extreme and called it as radicalists. The term is particularly controversial in the Islamic context, where, it is argued, "Islamic fundamentalism." This is used indiscriminately to describe the activities of all Islamic scholars, whether they are radicals or moderates. In this chapter it is preferred to use the term Islamist.

  
SUPERVISOR


  
CHAIRMAN  
Department of Islamic Studies  
A.M.U., Aligarh

I. To investigate the origin and structure of modernism in general and the Islamic modernism in particular.

II. To discuss Islamic modernism in Indo-Pak Subcontinent, its characteristics and features, especially, its scientific approach compatibility to the basic sources (Qur'an and *Sunnah*).

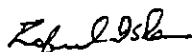
III. To examine the contribution of modern Muslim scholars (modernists, traditionalists and Islamists) to social, cultural, political, religious and scientific progress and development in Indo-Pak Subcontinent.

  
SUPERVISOR

  
CHAIRMAN  
Department of Islamic Studies  
U.N.I.U., Faisalabad

## NOTES AND REFERENCES

1. Concise Oxford Dictionary, Delhi, 1993.
2. Concise Oxford Dictionary, 9<sup>th</sup> Edition, Oxford University Press, Delhi, 1995, p. 875
3. Jurgen Habermas and Seyla Ben-Habib, "Modernity versus Post-modernity," *New German Critique*, Special Issue on Modernism, no. 22, Winter 1981, p. 3. Accessed on 12 July 2010. JSTOR website: <http://links.jstor.org/sici?sici=0094033X%28198124%290%3A22%3C3%3AMVP%3E2.0.CO%3B2-J>.
4. Industrial Revolution (1750-1950): The process of changes in an agrarian and handicraft economy to one dominated by industry and machine manufacture, science and technology affected the social, economic and cultural condition of the time. It began in United Kingdom and subsequently it spread in North Europe, North America and Japan and throughout the world.
5. Charles Kurzman, "Modernism," in : *Encyclopaedia of Islam and the Muslim World*, Richard C. Martin (ed.), Macmillan, New York, 2004, vol. 2, p. 456
6. Nazik Saba Yared, *Arab Travellers and Western Civilization*, Trans. Sumayya Damluji Shahbandar, Saqi Books, London, 1996.
7. Fazlur Rahman, "Revival and Reform in Islam," in P. M. Holt et al., eds., *The Cambridge History of Islam* Cambridge University Press, Cambridge, England, 1970, vol. 2, p. 633; John Obert Voll, "Renewal and Reform in Islamic History," in John L. Esposito, ed., *Voices of Resurgent Islam* Oxford University Press, New York, 1983, p. 36
8. John Obert Voll, *Islam: Continuity and Change in the Modern World*, 2<sup>nd</sup> edition, Syracuse University Press, Syracuse, N.Y., 1994, p. 30
9. John O. Voll, "Tajdid," in : *Encyclopaedia of Islam and the Muslim World*, Richard C. Martin (ed.), op.cit., p. 675
10. J. Schacht, "Idjtihad," in : *Encyclopaedia of Islam*, 2<sup>nd</sup> edition, Bernard Lewis et al., (eds.), E. J. Brill, Luzac, Leiden, Netherlands, London, 1971, vol. 3, pp. 1026-1027.
11. Charles Kurzman, "Modern Thought," in : *Encyclopaedia of Islam and the Muslim World*, Richard C. Martin (ed.), op.cit., p. 468
12. Charles Kurzman (ed.), *Modernist Islam 1840-1940: A Sourcebook*, Oxford University Press, Oxford, 2002, Introduction p. 4
13. N. Calder, "Taklid," in : *Encyclopaedia of Islam*, P. J. Bearman et al., (eds.) 2<sup>nd</sup> edition E. J. Brill, Leiden, Netherlands, 2000, vol. 10, pp. 137-138
14. Abu Shariq, "Concept of Development: Western and Islamic Perspectives," *Journal of Objective Studies*, Delhi, vol. 18, no. 1, Jan-July 2006, p. 105



SUPERVISOR



CHAIRMAN  
Department of Islamic Studies  
A.M.U., Aligarh

The Islamists claim that Islam or more specifically, the Islamic *Shari'ah* provides guidance for all areas of human life, individual and social and therefore call on "Islamic state" or an "Islamic order." Islamists focus primarily on political matters, but they are also concerned with economic, social and moral issues.

Then the views of the two prominent Muslim intellectuals were examined. They wanted to reform the Muslim society under the Islamists approach to modernity, Maulana Sayyid Abul A'la Maududi (d. 1979) and Maulana Sayyid Abul Hasan Ali Nadwi (d. 1999).

Maulana Sayyid Abul A'la Maududi appreciates the scientific and technological achievements and the vitality shown by the Western civilisation during the past few centuries. At the same time, he thought the Western civilisation does not possess the right sense of direction, and is greatly decayed because of the falsity of its foundational principles. The basic short coming of this civilisation is that it is based on man's independence of the Divine guidance.

Maulana Sayyid Abul Hasan Ali Nadwi's thoughts were also concerned to present Islam as a complete worldview. . He thought that it would be beneficial for Muslims to use the physical sciences and technology of the West by learning them whole heartedly and ruled them by means of their own intelligence and industry to the high purposes which the last Holy Prophet (S.A.W) had handed down to them and by virtue of which they have won the distinction of being proclaimed as the "the best community" (*khair al-ummah*).

He argues that the Islamic attitude did not totally deny the use of new science and technologies, but rather credits it as a blessing and mercy from Allah. In his words, "we believe that the real purpose of science is to remove hindrances in the way of true development of man's personality by harnessing the forces hidden in nature in such a way so as to broaden life and make it rich in all its aspects."

## AIMS AND OBJECTIVES

The main objective of the current study is to enrich our understanding of the emergent phenomenon and trend of Islamic modernism in Muslim societies particularly in Indo-Pak Subcontinent. The aims of this research are as follows:

*Supervisor*  
SUPERVISOR

*Chairman*  
CHAIRMAN  
Department of Islamic Studies  
University of the South

## CHAPTER 1

### DEFINING MODERNISM IN WESTERN- PERSPECTIVE

#### Introduction

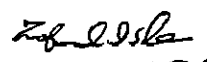
In the West, the modernity was the result of the enlightened humanism, of technological expansiveness, and the emergence of new political, economic and the social forms of organization. The transformation of Western society and culture was a violent one, the product of bloody revolutions, as well as of brilliant ideas. At the same time, the expansion of experience of modernity was characterized by crisis of identity, the breakdown of traditional form of thought and collective identity, and the emergence of the individual, both in political and philosophical terms.<sup>1</sup>


The term “modernity” as stated above is rooted in ideas that are embodied in the enlightenment, namely, the triumph of reason, rationality and individuality, and is often associated with a Western worldview. However, to use the term singularly in this sense is not fully understood its complex constitutive elements. This chapter explores how modernity can be interpreted in diverse ways by different actor’s particularly Western scholars.

According to the concise Oxford dictionary, ‘modern’ means “of the present and recent, in current fashion, not antiquated”<sup>2</sup> and modernism as “modern ideas or methods, the tendency of religious belief to harmonize with modern ideas.”<sup>3</sup>

Since long back the term “modern” was used to differentiate the present era from past times. Its Latin usage as the word *modernus* was first applied to differentiate the Christian era from the Roman and pagan past.<sup>4</sup> Presently, the concept has taken a special significance. It is seen as rooted in ideas embodied in the enlightenment, reason, rationality and individuality, and is often associated with what is widely regarded as a Western worldview. In common usage this conception has often been superseded by a more economically-oriented definition of modernity, linking it to the development of a market economy and an increase in material wealth.

The program of modernity, as it evolved from the fifteenth century onwards,<sup>5</sup> gave rise “to the belief in the possibility of bridging the gap between the supernatural

  
SUPERVISOR

  
CHAIRMAN  
Department of Islamic Studies  
A.M.U., Aligarh

and worldly orders—of realizing through a conscious human agency, exercised in social life, major idealistic and divine visions.”<sup>6</sup> Therefore, basic to the idea of modernity, is the implication that actors attempt to give their ideational programs to material shape.

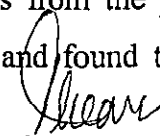
In this regard, modernity is linked to the reconstruction of political and social structures, based on changes in patterns of thought, which are rooted in the principle of deconstructing (examine in order to reveal the basis or composition with the intention of exposing biases and flaws) traditionally accepted concepts. Similarly, in its political dimension, the enlightenment could be considered a period of liminal change with regard to the role of human agency and man’s link with structures of governance.<sup>7</sup> Undoubtedly, this first occurred in the West. However, the notion of deconstructing the structures of traditional thought, as was seen during the enlightenment period, has spread outwards from the West. Therefore, as Shmuel Eisenstadt writes,

“Western patterns of modernity...enjoy historical precedence /preference,” but they are “not the only ‘authentic’ modernities.”<sup>8</sup>

There are also “progressive modernity matrix/medium” and “conservative modernity matrix.” Both trends, share the original foundations of the project of modernity—the concept of strong human agency, and the reconstruction of pre-existing structures. However, they tend to diverge after the initial point. Progressive modernity is based on the enlightenment idea of the importance of reason and rationality. It gives rise to structures which are not dependent on ancient or religious elements in order to derive legitimacy.<sup>9</sup> Although it is born within a specific cultural framework (i.e., Western), it does not cling to it in order to substantiate itself. Conservative trends of modernity, on the other hand, directly relate their main ideals to a specific cultural principle. They undertake the construction of social and political space primarily within the limits of the traditional environment to which they attach themselves.

For the West, the enlightenment was the struggle and victory of reason and rationality over structures that were based on ideas from the past. The traditional norms were thoroughly questioned, deconstructed, and found to be flawed, and in

  
SUPERVISOR

  
CHAIRMAN  
Department of the Studies  
College of Arts and Sciences

their place new ideas and norms took hold. This process of deconstruction and reconstruction is the root of every modernity project. Therefore, in different societies, and among different individuals, the end point of following these principles has been different. This has resulted in multiple conceptions of modernity. The further the gap between these conceptions, the greater the possibility for conflict in their interaction.

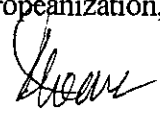
The constitutive process on which the principles of the enlightenment era are based has not come to an end. Rather, some of today's conflicts, despite being ideationally in contradiction with the ideals adopted during the enlightenment, locate their constitutive process along the same lines. In this light, understanding the process through which modernity can be a "global projection of a problem that remains open to conflicting interpretations" at various levels of analysis, is essential for the proper understanding of the multidimensional nature of modernity.

### **Western Concept of Modernism**

The Western concept and theory of modernization was developed during the Renaissance and enlightenment (the sixteenth and eighteenth centuries C.E.) and became widespread beyond the borders of the West during the nineteenth and twentieth centuries C.E.<sup>10</sup> The literature on modernization increased greatly during the late nineteenth century, and development, as an aspect of modernization, has been an important topic of debate and discourse throughout the twentieth century.<sup>11</sup>

The West interpret modernization in several ways: as a process of change in the social structure and social system through an increased knowledge in science and technology; as a movement of transition from traditional society of religion, magic, and superstition to a modern and postmodern society that is free from religious atmosphere and traditional norms; as a process for change in the set of relationships between the individual and society; as a process of mobilization, differentiation, industrialization, and secularization; as a process toward high economic growth, stable democracy and a capitalist economy; as a process to overcome nature and become independent of its control; as a movement toward the construction of a healthy, peaceful, content, and prosperous society; and as Europeanization, Americanization, and Westernization.<sup>12</sup>

  
**SUPERVISOR**

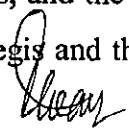
  
**CHAIRMAN**  
Department of Islamic Studies  
A.M.U., Aligarh

All religions had faced a similar problem, earlier or later, depending on when modernity dawns in the area where that religion has its place. Among other religions, Christianity in the West was first to accept modernity. There was fierce struggle and a great deal of bloodshed before it embraced modernity.<sup>13</sup> In Roman Catholic church history, a movement in the last decade of the nineteenth century and first decade of the twentieth century sought to reinterpret traditional Catholic teaching in the light of the nineteenth century philosophical, historical and psychological theories and called for freedom of conscience. Influenced by non-Catholic biblical writers of both the old and the new testaments were conditioned by the times in which they lived and there had been an evolution in the history of the biblical religion. Modernism also reflected a reaction against the increasing centralization of church authority in the pope and the papal bureaucracy.<sup>14</sup>

In France the movement was closely associated with the writings of Alfred Firmin Liosy, who was dismissed in 1892 from his teaching position at the Institute Catholique in Paris for his view about the Old Testament Canon. These views about later expressed in "*The religion of Israel*" and his theories on the Gospels in *Etudes Evengeliques*. In 1902, studies in the Gospel were both condemned by Francois cardinal Richard the archbishop of Paris. In England George Tyrell, an Irish born Jesuit priest was dismissed from his post of teaching and from the Jesuits from his views on papal infallibility and for a doctrine that minimized the intellectuals' element of revelation and thus seems to contradict the teachings of the Vatican Council (1860-1870). His theories influenced others, notably the French layman Edourd Le Roy. Also in England Baron Friedrich Von Hugel was critical of some methods of church government and defended the right of Loisy and Tyrell influenced the priest scholars and other Catholics. In Italy, as also in Germany concern with reforms of church institution was a more prominent theme than reflection of doctrine.<sup>15</sup>

The reaction of Rome included suspension or excommunication of certain priests and scholars associated with the movement placing books on the "Index of Forbidden Books," the establishment in 1903 by Pope Leo XII of Pontifical Biblical Commission to monitor the work of scripture scholars, and the formal condemnation in 1907 in the papal encyclical *Pasendi Dominici Gregis* and the decree *Lamentabili*

  
SUPERVISOR

  
CHAIRMAN  
Depart. of Economic Studies  
University of Calicut



Sane Exitu of the curia's holy office. To ensure enforcement, the priest scholars Umberto Benigni organized, through personal contact with theologians, a non-official group of censors who would report to him those thought to be teaching condemned doctrine. This group known as "Integralists" or "solidarity of Pius" often used overzealous and clandestine methods and hindered rather than helped the combating of modernism. On June 29, 1908, Pius X publicly admitted that modernism was a dead issue, but at the urging of Benigni he issued on September 1, 1910, *Sacrorum antistitium*, which prescribed that all teachers in seminaries and clerics before their ordination take an oath of denouncing modernism and supporting *Lamentabili* and *Pascendi*.<sup>16</sup>

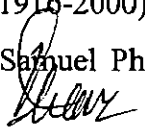
Still, some sections of Christians continue to reject it. In fact, Christianity went there through great crisis due to complete domination that the Catholic church had over the Christian community during the medieval ages. The dogma evolved by the church could not be questioned by anyone and no one had the right to interpret the Bible except the church hierarchy. And it was not easy to challenge the authority of the church, neither for religious persons like Martin Luther nor for scientists like Galileo. Galileo was severely persecuted for his proposition that the Earth goes around the Sun rather than vice versa. He was imprisoned by the church so that he could no more observe natural phenomenon and come forward with 'heresies.'

It is found that whether it was in Rome, France, England, Italy or Germany modernization is affixed in the opposition to biblical revelation by Renaissance and enlightenment scholars. These eras, characterized by the conflict between revelation and reason, ended with the emergence of reason as the dominant force and put the revelation to the background. Such was the epistemological/philosophical background that gave rise to modernization theory.<sup>17</sup>

### **Views of Different Western Scholars and Islamic Critique**

There are many views and thoughts of Western scholars about the concept of modernity. Here discussion would be concentrated on the views of prominent Western scholars like Max Weber (1864-1920), Alexander Gerschenkron (1904-1978), Cyril E. Black (1915-1989), Wilfred Cantwell Smith (1916-2000), Walt Whitman Rostow (1916-2003), David Ernest Apter (1924-2010), Samuel Phillips Huntington (1927-

  
SUPERVISOR

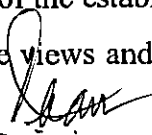
  
CHAIRMAN  
Department of Islamic Studies  
A. M. U. Ali

2008), Bernard Lewis (b. 1916) and Michael Paul Todaro (b. 1942). Alexander Gerschenkron and W. W. Rostow, among others, emphasized the importance of certain institutional features of Western modernization. This concept gave the view that development and modernization were path dependent; once certain institutional and ideational concern was set in motion with the proper harmonization then would be a predictable result. For Rostow, it was the idea set of Newtonian physics and its ability to exploit nature that was essential with respect to the intellectual orientation of any modernizing culture, where as for Gerschenkron, it was a specific medium of economic and political institutions that would promote economic development and social modernization.<sup>18</sup>

In fact, the Western modernity and the fundamentalist's concepts of Islamic culture are not based only on ideas. But, there exists a war of ideologies—the West demands freedom, democracy and markets, whereas Islam upholding the views of tradition, custom and community. It is not the simple case that Western modernity—inspired by the enlightenment and pushed forward by the development of certain social and political values and institutions—is a distinct product of Western culture. Some thinkers such as Samuel Huntington have tried to argue<sup>19</sup> that it is either rational and irrational segments within every culture and that the matter of history is a struggle between these elements once rationalism has developed to such an extent, and traditions and customs become questioned and interrogated.

To elaborate on this point means a critical perspective on the relationship between Islam, the West and modernity. Therefore, it means analyzing it from a multilayered point of view. The first and the foremost, there is a term as materialistic approach and the second, there is the culturistic approach that emphasizes the natural differences of cultural values and the outlook of various actors. Whereas the materialistic approach is largely informed by neo Marxian concept of imperialism and the dynamics of capital, or by the core-periphery relations of power that result from international power (economic) inequities, this is not as easy to pin down in term of its categories of analysis. Thinker as diverse as Max Weber and Samuel P. Huntington can be grouped under culturist approach. This interpretive framework gives primacy to the historical substance of ideas and values over that of the established character of economic and political institutions. Here highlighted the views and thoughts of some

  
**SUPERVISOR**

  
**CHAIRMAN.**  
 Department of Islamic Studies  
 Aligarh

of the above Western scholar's such as Max Weber, Cyril E. Black, Wilfred C. Smith, David E. Apter, Samuel P. Huntington, Bernard Lewis and Michael P. Todaro would be evaluated.

### **Max Weber's (1864 –1920) Views**

Max Weber was a German sociologist, philosopher, and political economist whose ideas influenced social theory, social research, and the entire discipline of sociology.<sup>20</sup>

There are two types of modernity in classic social theory derived from studies of the West: (1) societal modernization and (2) cultural modernity.<sup>21</sup> Societal modernization involves both social and cognitive (judgement, reasoning) transformations. The social transformations include “the emergence and institutionalization of market-driven industrial economies, bureaucratically administered states, modes of popular government, rule of law, mass media, and increased mobility, literacy, and urbanization.”<sup>22</sup> The cognitive transformations include “the growth of scientific consciousness, the development of a secular outlook, the doctrine of progress, the primacy of instrumental rationality, the fact-value split, individualistic understandings of the self and so on.”<sup>23</sup> The societal modernization strand of modernity is linked to the development of capitalism in the West and is well described by Max Weber. For Weber, societal modernization consisted of the dual processes of change and rationalization. Society was in a state of constant change at the same time many sectors of society were being rationalized and standardized through the process of a particular type of rationalization—purposive-instrumental rationality or goal directed rationality. The rationalization of society resulted in many material improvements. However, Weber also viewed purposive-instrumental rationality as value-neutral and thus argued that this type of rationality could not confer meaning on the world. The result is that, for Weber, society ends not in the ideal envisioned by enlightenment philosophers but in an “iron cage” of bureaucracy.<sup>24</sup> Cultural modernity rose in opposition to societal modernization primarily in the creative realm of literature and art beginning in the late eighteenth century and expanded via the popular media, entertainment, commercial arts, and advertising.

To briefly summarize, both types of modernity—societal modernization and cultural modernity—are associated with the rise of capitalism in the West, are concerned with the making and remaking of individual and communal subjectivities. Dilip P.

*Rohail Oskh*  
**SUPERVISOR**

*Dilip P.*  
**CHAIRMAN**  
Department of Islamic Studies  
A.M.U., Aligarh

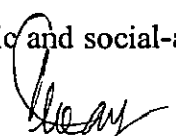
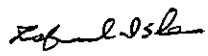
Gaonkar notes how even within the Western tradition the term modern has been differently conceptualized across time.<sup>25</sup> In one conceptualization, the old instructs the new. The old is the standard by which each age measures excellence and “must seek to emulate under altered conditions without ever hoping to surpass it.”<sup>26</sup> In the second conceptualization, the modern is associated with progress in knowledge and material wellbeing and is better than the past. In the third conceptualization modernity is associated with the present. Novelty and the present are valorised and the modern neither looks to the past for models or a standard nor claims the authority to “instruct the future.”<sup>27</sup>

It was the central argument of a Western scholar Max Weber that both the material (i.e., institutional) and ideational fields bring social change and development through the concept, borrowed from Goethe, of the “elective affinity.”<sup>28</sup> For Weber, the modernity of Western Europe was an outgrowth of an elective affinity between emerging commercial interests and institution of trade and small scale production on the one hand, and the worldly asceticism determined by a protestant<sup>29</sup> ethic—specially by Calvinism<sup>30</sup>—combined to produce a new social context where Capitalism could emerge and develop. A Protestant ethic was emerged with these new economic institutions to produce a spirit of Capitalism. Weber tries to say that lacking a Protestant past and certain types of merchant interests, Islamic societies could not develop capitalistic institutions and, hence, modernity but one of form: that ideas and the material condition of the existence interrelate in a constant, running manner.

### **Cyril E. Black (1915-1989)**

According to Cyril E. Black, an historian concerned with modernization, names four stages or phases of modernization:

1. The challenge to modernity, which represent the initial confrontations of society with a traditional framework of knowledge;
2. The consolidation of a modernizing leadership, including the transfer of power from traditional to modernizing leaders;
3. A transformation phase in which economic and social-agrarian ways to urban and industrial ones;

  
 CHAIRMAN  
 Department of Islamic Studies  
 ... ..  
  
 SUPERVISOR

4. The integration of society, during which time the transformation of the entire society, completed.<sup>31</sup>

There are three important dimensions of modernization—

- I. Technological
- II. Organizational and
- III. Attitudinal.

Technology implies the industrialization in the society; organization implies the differentiation and specialization in a complex society and attitude stands for secularization.<sup>32</sup> No doubt, all these dimensions indicate that modernization or development is not concerned only with technological or industrial transformation but ultimately it is linked with inner dimension of man's individual and collective life, namely, faith, religion, ethics and value system. C. E. Black compares these phases of modernization with seven historical patterns abstracted from studies of 175 countries. The resulting comparisons led him to formulate theories about democracy, the effects of outside intervention; the effects of colonialism, and other developmental issues.

For modernists and developmentalists, 'control over nature' is development. Accordingly modernization may also be defined as the process by which historically evolved institutions are adapted to the rapidly changing functions that reflect the unprecedented increase in man's knowledge, permitting control over his environment that accompanied the scientific revolution.<sup>33</sup> Modernization here implies control over environment, signifies the independence of man from Allah and nature and man becoming sovereign and independent through his scientific and technological advancement.

### **Wilfred Cantwell Smith (1916–2000)**

Wilfred Cantwell Smith was a Canadian Professor of comparative religion who was Director of Harvard's Centre for the Study of World Religions from 1964-1973. The *Harvard Gazette* characterized him as one of the field's most influential figures of the past century.<sup>34</sup>

W. C. Smith states that modernity like many other concepts is a social phenomenon, an analytical instrument to describe and analyse social reality, and also a norm and an ideology by which reality as such valued and judged. Modernity is,

*Refund 95/ka*  
**SUPERVISOR**

*[Signature]*  
CHAIRMAN  
Department of Islamic Studies  
A B T I A S

therefore, treated here at three different levels of its validity; modernity as an analytical instrument, as a social act, and as an ideology.<sup>35</sup>

The institutional content of modernity lies in secular polity, social justice, democracy, liberal education, and freedom of thought and expression. The utilitarian concept of modernity is something which is altogether different from the foregoing contents, namely, the ideological and the institutional. It was in fact Wilfred Cantwell Smith who first gave this kind of interpretation of the concept of modernity. Smith considers modernity as such form of behaviour and action as correspond to, and fall in line with, the existing body of the human knowledge. Modernity in short, lies in utilization. To elaborate, Smith's thesis does not lie only in using this knowledge to control and transform the physical and the material environment, but also to redesign and organize social institutions, and also to reconstruct the human outlook in correspondence with the existing knowledge as such. Smith's definition is one of the least ideological definitions of modernity. It does not inject into the definition of any of the systems or the ideologies that accompany the concept in the contemporary mind. It is, therefore, indifferent to the type and the kind of knowledge as obtainable at a given moment of history. He is interested only in bringing about correspondence between knowledge and behaviour.

But the definition, in spite of its objective character, is not free from certain ambiguities. These ambiguities lie around the concept of knowledge. These ambiguities are as follows; first take into account the technological knowledge, the knowledge of inventing, making, reproducing, and upon the mechanized instruments. It is so because it does not say anything beyond itself. It is silent upon the issues of the meaning and the purpose, the value and the destiny of man and of humanity at large. In one word, technology, in itself, is neutral to the motivation of its use. It can be used with equal efficacy to bring about to sustain a theological social order or a secular dictatorship, a democracy of a totalitarian state. Even the most reactionary forces in society which are supposedly considered as anti-change do not obstruct technology, but see it an opportunity to mobilize opinion, and accelerate the growth of their power. Moreover, there are certainty and irreversibility about the physical technologies. They leave no choice with men. Modernity in this context has an inevitable and irreversible character. Modern technology, for that matter, is not a

  
CHAIRMAN  
Department of Islamic Studies  
University of Al-Qadisiyah  
Erbil, Iraq

  
SUPERVISOR

question of any decisions. It is already an environment for the contemporary man. It is not something external and exclusive to which behaviour should conform. It is already an integral part of the contemporary behaviour.

What is more important than the technological knowledge is the other set of the forms of knowledge, that is, science, philosophy and sociology. If Smith thinks that modernity consists of behaviour in correspondence with that science, philosophy and sociology say at a given moment of history, he is demanding something which is beset with myriad confusions.

The physical sciences not only discover the real nature of the physical universe, but by implication, say something potentially important about man's being, and purpose of his existence. In one word, science does not make certain metaphysical statements. It does not make these statements clearly. But it does symbolise an outlook and attitude. According to Smith's point of view, modernity will consist of behaving in correspondence with what science thus secretly says about the reality of man. This is the exact point at which Smith's definition of the concept of modernity suffers from ambiguity. For example, if science says that the only world is the world of matter or of phenomena, and that the methods it employs are the only right methods to have knowledge, and that everything else is either superstition or perverted imagination, and if the psychological and the sociological sciences, following suit, raise their mansions of research and theorization upon such an uncompromising materialism and such a dogmatic scientism as the sum total of available knowledge to which the human behaviour should conform in order to have the title of modernity. Everything else that enlarges the universe by adding to it a, non-material dimension, and adds to the methods of science and such instrument of knowledge as the artist and the poet, the philosopher and the Prophet have at their disposal, will turn out to be not all modern, and in the light of Smith's definition, will be wrong, backward and conservative. Hence, the definition of modernity as utilization of existing knowledge to organize behaviour is not as objective as it seems at the surface.

In an exactly similar manner, the human sciences not only describe the human reality, the psycho-special complex, but also imply, at times, too clearly a particular philosophy of life and man. It is usually materialistic, positivistic, evolutionistic,

*Zafar Iqbal*

SI IDER/ISOD

CHAIRMAN

Department of Islamic Studies

A.M.U., Aligarh

sociologist, psycho-logistic and relativistic. The modern fundamental questions: they regard the material as final, write off metaphysics from the realm of knowledge, and consider the physical and biological environment, they present culture and civilization as group determinant stressing the category of the personality only in terms of certain psychological forces within him denying thereby any spiritual selfhood, and ultimately sciences of today refuse to grant man the validity of universal being, of universal meaning and purpose. If we follow the postulate of modernity as behaviour in accordance with the knowledge of our times, we consequently reach the dead-end at which the very being of man is denied and overthrown. Modernity as an ideology rests, therefore, on a very dubious and a limited concept of man.

The reason why Wilfred Cantwell Smith lays so much stress upon the category of the contemporary knowledge as a criterion of modernity is perhaps his commitment to the Western concept of knowledge. Smith's approach to modernity is organically inseparable from the concept of knowledge as held by the contemporary Western mind. This is the root of the whole question. It was so far occupied with analysis of the entire position of modernity on its own merits. It had accepted the category of the contemporary knowledge, and was all the time concerned with how it works out in the ultimate analysis. We have already discovered that it finally ends in the very denial of man. But the key of the entire question lay somewhere else, it was with the very concept of the Western knowledge.

For the Western mind, knowledge is a dynamic category it grows, it changes and it is progressive. Knowledge is growing, for each new discovery in a given discipline the entire knowledge in that discipline has to serve as a background and a basis. There is a history of Western knowledge. Its history is bound with the history of the development of the technical aids, the symbolic tools, the operational models, and institutional facilities that a given society evolves progressively. This growing and the historical nature of the Western knowledge are of grave consequence in matters of culture. It places man in a negative relationship with his cultural heritage. Past civilizations, Prophets and seers, religion and literature are rejected as based on ignorance, superstition and fantasy. Evolutionism which is more a method to describe the relationship between the biological forms and their environment is sweepingly applied to all fields of culture and civilization, philosophy, arts, morals and religion.

  
CHAIRMAN  
SUPERVISOR  
Department of Islamic Studies  
Aligarh



Marxism, which is organically related to the Western civilization goes one step further and tends to describe everything in terms of mono-casual factors like class struggle. The Western concept of knowledge is thereby a denial of the cultural heritage. It tends to operate in a cultural and a moral vacuum. Modernity, in terms of such a concept of knowledge, compels one to take certain impossible positions. It ultimately ends in nihilism (complete denial of all established authority and institutions).

From the above discussion, it appears that modernity cannot be regarded as a simple and a monolithic concept, but as a complex and multidimensional concept. Here modernity is treated in two chief stages of its validity: modernity as an analytical instrument, and modernity as an ideology.<sup>36</sup> As an analytical instrument, it is based on certain facts of social change. They are speed, convergence, involvement, collectivization, and alienation. Modernity, as its analytical level, is a totality of these facts of change, and as such is a challenge of very vast proportion. Man is called upon to answer this challenge with the entirety of his being. Secondly, modernity as an ideology is composed of the following factors and points of view:

- a) The basic ideological content: materialism, positivism, sciencism, secularism, pragmatism, sociology, relativism, humanism, individualism, impressionism and existentialism.
- b) The institutional content: secular polity, social justice, social welfare, democracy, liberal education, and freedom of thought and expression.
- c) Wilfred Cantwell Smith's concept of modernity as behaviour based on correspondence with, and utilization of existing knowledge.
- d) The Western concept of knowledge is cumulative/growing and historical.

Modernity as an ideology can be considered as the predominant cultural form of our age, and its relationship with any other ideology, that is Islam, is relative in terms of whether they unite or deviate in meeting the challenge of the facts of social change.



**SUPERVISOR**



**CHAIRMAN**  
Department of Islamic Studies  
A.M.U., Aligarh

### David Ernest Apter (1924 –2010)

He was an American political scientist. He was Henry J. Heinz Professor Emeritus of Comparative Political and Social Development and Senior Research Scientist at Yale University.<sup>37</sup>

Dealing with the word modernism or modernity or modernization, which is a synonym of development, we found these words used interchangeably by Western scholars. As modernization is a process through which a traditional or pre technological society passes, as it is transformed into a society characterised by machine technology, rational and secular attitudes and highly differentiated social structures.<sup>38</sup>

The process of modernization, according to David E. Apter, involves a diffusion of world cultures—based on:

1. Advanced technology and the spirit of science,
2. Rational view of life,
3. A secular approach to social relations, and
4. A feeling of justice in public affairs and on the acceptance to be the modern means to see life as alternatives, preferences and choices.<sup>39</sup>

### Samuel Phillips Huntington (1927–2008) views about Modernity

Samuel Phillips Huntington was an influential American political scientist who wrote highly-regarded books in a half-dozen sub-fields of political science. He gained wider prominence through his *Clash of Civilizations and the Remaking of World Orders* (1993, 1996) thesis of a Post-Cold War new world order.<sup>40</sup>

With regard to modernity Huntington provides a very handy set of indicators of modernization. He says that “modernization involves industrializations, urbanization, increasing level of literacy, education, wealth and social mobilization and more complex and diversified occupational structures.”<sup>41</sup> Surely, modernization involves a change in mindset. Huntington reserves that for the West. It is unique to the West because it requires classical legacy, European languages, separation of spiritual and temporal authority, and rule of law, social pluralism, representative

*Edul*  
SUPERVISOR

Depar

files

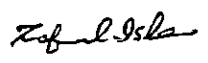
bodies and above all, individualism.<sup>42</sup> As for the mindset, it is hard to see why individualism, which implicitly rejects family values, is essential for modernization. On the other hand, democratic norms would seem to be essential. Western intellectuals present individualism as the core concept of Westernization, which is of course equated with modernization.<sup>43</sup> Muslims, moderate and fundamentalist, reject individualism of the type inscribed by the West because their emphasis is on the family. They point out that individualism has resulted in the self-centred Western (or Westernized) person, heedless of the needs of others, indulging in consumerism, willing to destroy nature and man to keep up the life style that accompanies the market economy. Those who subscribe to such a life style which destroys the world's ecosystem through ever-increasing demand and sustain the transnational corporation that so completely dominating the world economic order. If Westernization or modernization means consumerism, individualism, and unsustainable "development" then the great mass of the world's people will sooner or later reject it.<sup>44</sup>

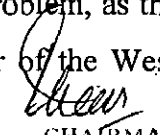
Samuel P. Huntington has no other views of development or modernity like the other theorists who focus on the development theories and remained confined on the material aspect of life and with no concern, for the higher goals of spiritual values. Huntington has pointed out five broad goals of development or modernity, which are as follows;

- I. Growth;
- II. Equity;
- III. Democracy;
- IV. Stability and
- V. Autonomy.<sup>45</sup>

Obviously, the first two are the economic goals. Whereas, the third and fourth are the political goals and the last one is both economic and political.

Modernity, as a set of objective conditions has never been a problem with Muslims. Conflating (mix together different elements) modernity with Westernization certainly has, on the other hand, created serious problems, and the fusion has been reflected by all most all Muslim cultures. The problem, as the Muslims see it, lies in the overwhelming economic and military power of the West, especially the United

  
SUPERVISOR

  
CHAIRMAN  
Department of Islamic Studies  
A. M. U. Al-Qadiri

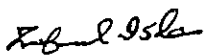
States, which is used to economically exploit and culturally subvert the Muslim cultures, and also the other non- Western cultures. The West's hegemonic interests only lead to distrust and continuing clash. In Huntington's thesis the West is in decline,<sup>46</sup> and if this is so, then the present is but a lead to the future. The efforts of the West to arrest this decline could be the cause of the present confrontation. It is then up to the West to re-examine its invalid position and to reconcile itself to a situation of greater equality with the non-West. This ideal is unlikely to happen as long as Western intellectuals like Bernard Lewis and Samuel Huntington keep blaming "Islam" and minimize the overwhelming impact of the West on the rest. A different, non-confrontational approach is called for.<sup>47</sup>

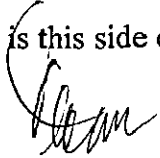
### **Bernard Lewis (b. 1916) views on Modernity**

Bernard Lewis is a British-American historian specializing in oriental studies who is also known as a public intellectual and political commentator. He is the Cleveland E. Dodge Professor Emeritus of Near Eastern Studies at Princeton University. Lewis's expertise is in the history of Islam and the interaction between Islam and the West, and he is especially famous in academic circles for his works on the history of the Ottoman Empire.<sup>48</sup>

Bernard Lewis states that modernization is a process of developing certain kind of institutions in the sphere of government, economy and the application and advancement of technology in the manipulation of nature. Westernization is the evolution of certain values such as individualism, liberty, the separation of secular and sacred realms within government, the evolution of the public sphere and the values of political and social equality.<sup>49</sup>

On the whole, the discourse around the concept of modernization is predominantly defined as a matter of material development, as a development of economic and social institutions which in the end, aid in the solution of social problems of various types. The materialistic conception of development is not as much wrong as it is misguided in its emphasis on the category of economic institutions and their development. Ideas matter and it is this side of development that has been neglected.

  
SUPERVISOR

  
CHAIRMAN  
Department of Islamic Studies  
A.M.U., Aligarh

### **Michael Paul Todaro (b. 1924)**

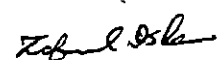
Another Western scholar, Michael P. Todaro is an American economist and a pioneer in the field of development economics.<sup>50</sup>


Michael P. Todaro criticizes the mainstream visions of development and modernity. In his opinion, that development must be considered as a multidimensional process involving major changes in social structures, popular attitudes and national institutions as well as the acceleration of economic growth, the reduction of inequality and the eradication of absolute poverty. Development in its essence must represent the entire gamut of change by which an entire social system moves away from condition of life widely perceived as unsatisfactory and towards a situation or condition of life regarded a materially and spiritually better.<sup>51</sup>

### **Complete Analysis in the Light of the Views of Syed Muhammad Al-Naquib Ibn Ali Al-Attas**

Syed Muhammad al-Naquib Ibn Ali al-Attas (b. 1931) is a prominent contemporary Muslim philosopher and thinker of Malaysia. He is one of the few Muslim scholars of modern period who are thoroughly rooted in the traditional Islamic sciences and who is equally competent in theology, philosophy, metaphysics, history, and literature. He is considered to be the pioneer in proposing the idea of Islamization of knowledge.<sup>52</sup>

Naquib Al-Attas has analyzed the views presented by different Western scholars of modernism or modernization and discussed the components of modernization as secularism and secularization in detail in his work *Islam and Secularism*. In his analysis of the concept of secularization where lies the character features of modernization, he cites various definitions of secularization and secularism and contends that secularization is liberation of humanity from Allah and religion and that it encompasses all aspects of human thought and life. He also mentions the inner components of secularization: the disillusionment of nature, the desacralization of politics, and deconsecrating/un-devoting of values.<sup>53</sup> These three components form the essential characteristics of modernization. According to him, the disillusionment of nature in the West implies the freeing of nature from its religious implications, "its separation from Allah and humanity so that one can no longer regard it as a Divine entity," and its use according to human needs and plans and, hence, to create historical

  
**SUPERVISOR**

  
**CHAIRMAN**  
Department of Islamic Studies  
A.M.U., Aligarh


change and development.<sup>54</sup>

As is evident from the various definitions of modernization, particularly by C. E. Black, W. W. Rostow, and Samuel P. Huntington, modernization is precisely the control of man over nature and his environment. Hence, starting from Fredrich Schiller and Weber<sup>55</sup> and continuing up to contemporary modernists, the disillusionment of nature and the world imply the same thing. Al-Attas contends that such disillusionment snatches the whole meaning and the purpose of nature and the world and is completely opposite to the Qur'anic conception of nature as an open book by means of which humanity can comprehend the ultimate reality behind nature. Furthermore, when humanity does not associate any Divine entity with nature, there is no higher purpose assigned to nature. Therefore, it is downgraded to the status of a mere material reservoir for humanity's material advancement. Hence, it is regarded only as a means of material development.

According to Al-Attas, the second component of secularization, the desacralization of politics, implies the abolition of sacral legitimation of political power and authority.<sup>56</sup> For Western scholars like Almond,<sup>57</sup> Apter,<sup>58</sup> Verba,<sup>59</sup> and others, political modernization implies the transformation of the political order from the traditional and religious to a secular authority free of any religious control. The most appropriate political model for them is democracy, under which people are sovereign and make their own laws on the basis of their reason and experience. It is, therefore, argued that if politics is freed from religious authority, political development and modernization are possible. For Al-Attas, the return of Muslim society to the Prophetic model in a time-and-space context is real development. Obviously, the Prophetic model society of Madinah was completely based on Qur'anic injunctions and principles, which embrace all aspects of life, including the political.

The third component of secularization, the deconsecrating (to make or declare unsacred) of values, refers to the dominance of relativity that, according to Al-Attas, eventually attributes a different attitude to absolute values and beliefs and makes possible a different attitude to life, one in which humanity never reaches the definite and concrete position of certainty.<sup>60</sup>

Change is central to secularization and, therefore, history is viewed from the

  
CHAIRMAN  
part... Islamic Studies  
gather

  
SUPERVISOR


evolutionary perspective. Hence, Al-Attas observes that secularization is also conceived as a process of evolution. Tonnies, Durkheim, Weber, and all other sociologists perceive society as progressing from one stage to another, becoming more mature, developed, and modernized at every level. In fact, the very background from which the modernization conception evolved, the Renaissance and the enlightenment, is dominated by such a conception of change.<sup>61</sup>

According to al-Attas, the Islamic understanding of change has some definite direction and an ultimate destination, unlike the secular perspective. The Muslim *ummah* has before it a perfect model established by the Prophet Muhammad (S.A.W). Hence, the Muslim community, having moved from this model, has an obligation and responsibility to change its present condition and to return to the original model. This change is not slippery in nature. Having moved away from the original model, the Muslim community does not need to suffer again from the pangs of change for no reason. This does not mean that Islam is essentially static, but rather implies that the model possessed by Islam is dynamic enough to direct the generation of each succeeding time in history. This dynamism lies in *ijtihad*. In secular theory, change is, in contrast, indefinite and a continuous process, for modernization has no final and ultimate goal. Whether there are five stages of modernization as identified by Black<sup>62</sup> or six phases as pointed out by Rostow,<sup>63</sup> they are not final stages. Modernization, as a process, continues even after reaching a higher level of modernity. For this reason, Seitz writes that the highly advanced countries of the West are suffering from an obsession with materialism because they do not know where to an end.<sup>64</sup> All of this aimless and one-sided development is refuted intellectually by al-Attas.<sup>65</sup>

As mentioned earlier, modernization has overemphasized rationalization. Al-Attas discusses the whole problem of rationalism and rationalization philosophically and provides an Islamic analysis:

In the case of Christian theology and its Latinized vocabulary the two terms '*intellectus*' and '*ratio*' corresponding with spiritual and scientific knowledge respectively, have not been understood as being in conformity with each other, and each has been stressed over the other in different periods of its history; the *intellectus* in the case of Augustine, and the *ratio* in the case of Aquinas. Christian theology suppressed the spiritual role of the intellect and stressed the scientific role of the purely

  
SUPERVISOR

  
CHAIRMAN  
Department of Islamic Studies  
A. N. U., Aligarh

rational, which can only operate on nature devoid of spiritual significance and follow its own naturalistic logic to its final conclusion.<sup>66</sup>

Al-Attas argues that the whole problem of rationality arises because the roles of the intellect, spiritual and rational are separated from each other and the rational role is emphasized over the spiritual role of the intellect. It is for this reason that the rational and rationalism cannot perform their original role of perceiving the spiritual reality behind nature. Contrary to this, Islam does not separate the two roles of the intellect from each other.<sup>67</sup> For this reason, he maintains that, from an Islamic point of view, rational understanding is not divorced from the comprehension of the spiritual realities. Thus, he examines critically the Western concept of rationality, which is the main spirit of modernization, and condemns it totally.


Similarly, al-Attas also analyzed empiricism, which later developed modernization in the name of the scientific spirit. He argues that the observational role of the senses or the sense perceptions is also separated from the original role of the senses: to perceive the reality and spirituality behind nature. He is convinced that the whole problem of modernization and of the modern age lies in knowledge as conceived by the West.

Al-Attas proposes Islamization as the only way out of this complex problem, for Islamization would liberate humanity from the clutches of secularization and Westernization.

## Conclusion

Modernity owes its origin to the rise of science as an intellectual and social force. It is a revolt against tradition and authority of all kind, especially the religious one. It completely displaces emotion by reason. It is rationalist in the sense that it makes reason the sole authority in the pursuit of knowledge, and is naturalist in that it seeks to explain inner and outer nature without supernatural presupposition and without any reference to transcendence. Thus, it is bound by rationalism on the one hand and naturalism on the other. The world, it asserts, came into being by an accidental juxtaposition of the blind forces of nature and is evolving without any purpose or direction.<sup>68</sup>

  
SUPERVISOR

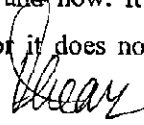
  
CHAIRMAN  
Department of Islamic Studies  
A.I.U., Aligarh



As modernity discussed by different Western scholars is rooted in positivist, practical rationalist philosophy. It makes science the sole standard of knowledge and declares sense-experience to be the only source of the knowledge of reality. It not only separates 'reason' from 'revelation,' but refuses to accept revelation as a source of knowledge. The epistemology/philosophy on which it is based is reductionist thought and deprives it of a holistic view of life. Likewise, its ontology is also reductionist. It explains all phenomena in terms of matter. It makes matter, as opposed to spirit, the standard of reality, and declares that the real is observable and the observable is real. It denies the existence of any invisible spiritual world behind or beyond the visible world of matter. This reductionist ontology renders the question of transcendence a superfluous one. The reductionist epistemology and ontology, as described above, highlight one-sidedness extremism as the distinguishing mark of modernity, which render its world-view extremely narrow, fragmentary, and incomplete. Extremism is the bane of modernity, depriving it of a holistic approach to life. The extremist mindset of modernity separates epistemology from ontology — knowledge from being — and thus takes a truncated, piecemeal view of reality. It is unable to see things in totality and, therefore, fails to properly construct the essential connection between being and knowledge on its own, i.e., without conceiving of the world as creation of a transcendent power. The empirical rationalist knowledge, the mother of science and modernity, is open-ended. It is subject to change, addition, and modification in the light of future research. It is an age of explosion of knowledge which demands nothing short of openness to change, rapid change, all-round change in individual attitudes, social behaviour, economic pattern, political setup and, particularly, in educational planning. It is in the readiness to adjust to new conditions of life that the inherent dynamism and activism of Western culture consists. Indeed it makes a virtue of a necessity, for there is nothing stable, secure and abiding in its structure or outside it which may give it "a foothold in a world of perpetual change,"<sup>69</sup> and direct the process of change in accordance with it. Life is not all change and instability. It has within it elements of permanence also but there is nothing permanent in the ever changing structure of modernity, born of extremism as it is.

The concept of modernity promises good life here and now. It concentrates itself on the cash-value of today and is content with it, for it does not and cannot visualize any world beyond this world.<sup>70</sup>

  
SUPERVISOR

  
CHAIRMAN  
Department of Islamic Studies  
A.M.U., Aligarh

## NOTES AND REFERENCES

1. Michael J. Thompson (ed.), *Islam and the West: Critical Perspective on Modernity*, Rowman and Littlefield Publishers, Oxford, 2003, introduction p. 1
2. Concise Oxford Dictionary, Delhi, 1993.
3. Concise Oxford Dictionary, 9<sup>th</sup> Edition, Oxford University Press, Delhi, 1995, p. 875
4. Jurgen Habermas and Seyla Ben-Habib, "Modernity versus Post-modernity," *New German Critique*, Special Issue on Modernism, no. 22, Winter 1981, p. 3. Accessed on 12 July 2010  
JSTORwebsite:<http://links.jstor.org/sici?sici=0094033X%28198124%290%3A22%3C3%3AMVP%3E2.0.CO%3B2-J>.
5. Arguably, the changes associated with the current conception of modernity began in the Renaissance period, however, the paradigm shifts that occurred took more visible forms in the later period, i.e., in the eighteenth century.
6. Shmuel N. Eisenstadt, "Multiple Modernities," *Daedalus*, vol. 129, no. 1, Winter 2000, p. 1. Available online at <http://galenet.galegroup.com>.
7. The term "liminal period" implies a time when the basic structures and Ontological assumptions related to the particular subject are thrown into chaos and changed.
8. Shmuel N. Eisenstadt, "Multiple Modernities," *Daedalus*, op.cit., p. 1.
9. This is Jack Edward Shils' terminology; he used these terms to highlight the different forms in which legitimacy is obtained. Jack E. Shils, "Primordial, Personal, Sacred, and Civil Rights," *British Journal of Sociology*, vol. 8, no. 2, June 1957, pp. 130-145. Referred to Shils' ideas as they were mentioned by Eisenstadt, in "Multiple Modernities," *Daedalus*, op.cit.
10. David E. Apter, *The Politics of Modernization*, University of Chicago Press, Chicago, 1965.
11. Gabriel A. Almond and G. Bingham Powell, *Comparative Politics: A Development Approach*, Vakils, Feffer and Simons, Bombay, 1966, pp. 196-221.
12. Daniel Lerner, "Towards a Communication Theory of Modernization: A Set of Considerations," in *Communication and Political Development*, Lucian W. Pye (ed.), New Jersey, 1972.
13. Asghar Ali Engineer, "Islamic World and the Crisis of Modernism" in "*On Developing Theology of Peace in Islam*," Asghar Ali Engineer (ed.), Sterling Publishers, Delhi, 2003, p. 61
14. The New Encyclopaedia Britannica, 15<sup>th</sup> Edition, Chicago, U.S.A, 1994, vol. 8, p. 215.
15. Ibid.
16. Ibid.
17. M. Mumtaz Ali "Epistemological Foundation of Modernization: An Analysis from an Islamic Perspective," paper presented at the Twenty-third Annual Conference of the Association of Muslim Social Scientists Binghamton, New York, October 1994, available online at [http://i-epistemology.net/attachments/414\\_V14N1%20Spring%2097%20-%20Ali%20-%20The%20Concept%20of%20Modernization.pdf](http://i-epistemology.net/attachments/414_V14N1%20Spring%2097%20-%20Ali%20-%20The%20Concept%20of%20Modernization.pdf). Accessed on 03/03/11.
18. Michael J. Thompson (ed.), *Islam and the West: Critical Perspective on Modernity*, op.cit., introduction p. 2

CHAIRMAN  
Department of Islamic Studies  
A.M.U., Aligarh

*Rafiqul Islam*  
SUPERVISOR

19. Samuel P. Huntington, *The Clash of Civilizations and the Remaking of World Order*, Simon and Schuster, New York, 1996.
20. Available online at [http://en.wikipedia.org/wiki/Max\\_Weber](http://en.wikipedia.org/wiki/Max_Weber)
21. Dilip P. Gaonakar, "On Alternative Modernities," in *Alternative Modernities*, Dilip P. Gaonakar (ed.), Duke University Press, Durham, NC, 2001, pp. 1-23.
22. Ibid.
23. Ibid.
24. Max Weber, *The Protestant Ethic and the Spirit of Capitalism*, Scribner's, New York, 1958.
25. Dilip P. Gaonakar, "On Alternative Modernities," in *Alternative Modernities*, Dilip P. Gaonakar (ed.), op.cit., p. 6.
26. Ibid.
27. Ibid.
28. Michael J. Thompson, "Islam, Modernity, and the Dialectic of Dogmatism" in *Islam and the West: Critical Perspective on Modernity*, Michael J. Thompson (ed.), op.cit., p. 33.
29. Protestantism: The theological system of any of the Western Christian churches that separated from the Roman Catholic Church during the Reformation.
30. The theological system of Protestant John Calvin and his followers emphasizing omnipotence of God and salvation by grace alone.
31. C. E. Black, *The Dynamics of Modernization: A Study in Comparative History*, Harper and Row, New York, 1966, pp. 67-89.
32. J. A. Bill and Leiden Carl, *Politics in Middle East*, Little Brown, Boston, 1979, cited by M. Mumtaz Ali, "An Exploration into Western and Islamic Concept of Development and Civilization," *Hamdard Islamicus*, vol. 25, no. 3, 2002, p. 9
33. C. E. Black, *The Dynamics of Modernization: A Study in Comparative History*, op.cit., p. 7
34. Available online at [http://en.wikipedia.org/wiki/Wilfred\\_Cantwell\\_Smith](http://en.wikipedia.org/wiki/Wilfred_Cantwell_Smith).
35. N. Hanif, *Islam and Modernity*, Sarup and Sons, New Delhi, 1997, Introduction p. 1
36. N. Hanif, *Islam and Modernity*, op.cit., p. 8
37. Available online at [http://en.wikipedia.org/wiki/David\\_E.\\_Apter](http://en.wikipedia.org/wiki/David_E._Apter).
38. James O. Connell, "The concept of Modernization" in *Comparative Modernization: A Reader*, Cyril E. Black (ed.), New York, 1976, p. 13.
39. David E. Apter, *The Politics of Modernization*, op.cit., pp. 9-11.
40. Available online at [http://en.wikipedia.org/wiki/Samuel\\_P.\\_Huntington](http://en.wikipedia.org/wiki/Samuel_P._Huntington).
41. Samuel P. Huntington, *The Clash of Civilizations and the Remaking of World Order*, op.cit., p. 68.
42. Ibid., pp. 69-72.
43. Ibid.
44. For the powerful exposition of the case against Westernization see Mehmet, 1999, For more views on modernization see Fazlur Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition*. Chicago University Press, Chicago, 1984; Tariq Ramadan, *To be a European Muslim* The Islamic Foundation, Markfield, U.K, 2000, and Gema Martin Munoz, (ed.), *Islam, Modernism and the West* I. B. Tauris, London, 1999.
45. Samuel P. Huntington, "The Goal of Development," in Weiner Myron and Samuel Huntington (eds.), *Understanding Political Development*, Harper Cullions Publishers, 1987, cited by Ali M. Mumtaz, "An Exploration into Western and Islamic Concept of Development and Civilization," op.cit., p. 10.

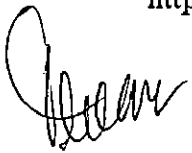
CHAIRMAN

Department of Islamic Studies  
A.M.U., Aligarh

*Zafar Ishtiaq*


SUPERVISOR

46. Samuel P. Huntington, *The Clash of Civilizations*, op.cit., Chapter 4.
47. From the Muslim Perspective one of the best expositions of what they want is by Abdessalam Yassine, *Winning the Modern World for Islam*, Justice and Spirituality, Iowa City, 2000.
48. Available online at [http://en.wikipedia.org/wiki/Bernard\\_Lewis](http://en.wikipedia.org/wiki/Bernard_Lewis)
49. Lewis Bernard, *What Went Wrong?: Western Impact and Middle Eastern Response*, Oxford University press, New York, 2002.
50. Available online at [http://en.wikipedia.org/wiki/Michael\\_Todaro](http://en.wikipedia.org/wiki/Michael_Todaro)
51. Michael P. Todaro, *Economic Development in the Third World*, Orient Long man, Hyderabad, 1933, p. 88
52. Available online at [http://en.wikipedia.org/wiki/Syed\\_Muhammad\\_Naquib\\_al-Attas](http://en.wikipedia.org/wiki/Syed_Muhammad_Naquib_al-Attas)
53. Naqib al-Attas, *Islam and Secularism*, AIBM, Kaula Lumpur, 1978, pp. 16-17.
54. Ibid., pp. 18-24.
55. Max Weber, *Economy and Society: An Outline of Interpretive Sociology*, Guenther Ross and Claus Wittich (eds.), University of California Press, Berkeley 1979; See also Max Weber, *Sociology of Religion*, Beacon Press, Boston, 1963.
56. Naqib al-Attas, *Islam and Secularism*, op.cit., pp. 13-46.
57. Gabriel A. Almond and G. Bingham Powell Jr., *Comparative Politics: A Development Approach*, op.cit.
58. David E. Apter, *The Politics of Modernization*, op.cit.
59. Sidney Verba, "Sequences and Development," in *Crises and Sequences in Political Development*, Leonard Binder (ed.), Princeton University Press, Princeton, NJ, 1974, pp. 283-310.
60. Naqib al-Attas, *Islam and Secularism*, op.cit., p. 16.
61. Ibid., p. 34
62. C. E. Black, *The Dynamics of Modernization*, op.cit., pp. 67-89
63. W. W. Rostow, *Politics and the Stages of Growth*, Cambridge University Press, Cambridge, 1970; See also *The Stages of Economic Growth: A Non-Communist Manifesto*, Cambridge University Press, Cambridge, 1960.
64. John L. Seitz, *The Politics of Development*, Basil Blackwell, Oxford, 1988.
65. Naib al-Attas, *Islam and Secularism*, op.cit., p. 32
66. Ibid., pp. 31-32
67. Ibid. p. 127.
68. Islam and Modernity: A Dialogue by B. H. Siddique, Available online at <http://hamditabligh.saylitech.com/pdf/IslamAndModernity.pdf>
69. Muhammad Iqbal, *Reconstruction of Religious Thought in Islam*, edited and annotated by M. Saeed Shaikh, Institute of Islamic Culture, Lahore, 1986.
70. Islam and Modernity: A Dialogue by B. H. Siddique, Available online at <http://hamditabligh.saylitech.com/pdf/IslamAndModernity.pdf>



CHAIRMAN

Department of Islamic Studies  
A. M. U., Aligarh



SUPERVISOR

## CHAPTER 2

### ISLAMIC MODERNISM: DIFFERENT APPROACHES ON THE THEME

#### Introduction

The age of European expansion and extension, penetration and dominance – which is called the ‘Age of Discovery by Europeans’ - began in the sixteenth century but came to end results in the nineteenth and twentieth centuries. So, by the nineteenth century the balance of power had clearly shifted towards Europe; and much of Muslim world found itself dominated by the European imperial powers, demonstrating its political, economic and military impotence and challenging the reliability of Islam itself. It was during this period of European colonial expansion that the modern Islamic thought emerged. This European penetration of the Near East and India and the decline of Muslim ascendancy in these regions in the nineteenth century reduced the crisis by the responses of Muslim intellectuals to European modernity.

It is found that the Western Europe’s Renaissance, reformation and early scientific revolutions passed largely unnoticed in Muslim lands. The West’s military and political dominance accelerated the decline of the three great Muslim empires of the early modern period, the Ottoman, the Persian and the Mughal. Western expansion also brought about the collapse or colonisation of a host of smaller Muslim states in Africa, the Middle East and Central, South and South East Asia. With these events, one thousand years of Muslim dominance came to an end. As well as European trade missions of the sixteenth and seventeenth centuries progressively expanded so that by the eighteenth century many areas of the Muslim world had felt the impact of the economic and military challenge of Western technology and modernization. By the nineteenth and early twentieth centuries, Europe (particularly, Great Britain, France, and Holland) had penetrated and increasingly dominated much of the Muslim world from North Africa to Southeast Asia (the French in North Africa, the British and French on the Middle East and South Asia, and the Dutch and British in Southeast Asia).

There started a series of revivalist movements in the Muslim world in general like Wahhabi in Saudi Arabia, Sanusi in Libiya, Mahdists in Sudan and the Shah



CHAIRMAN


Department of Islamic Studies  
A.M.U. Aligarh

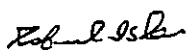


SUPERVISOR

Waliullah's reformist movement in India, on the basis of the common ground to return to the original faith that is based on the Qur'an and the tradition of the Prophet Muhammad (S.A.W). For instance, Islam, according to Muhammad Ibn Abdul Wahhab (d. 1792), is based on the rejection of all gods except Allah. He said assigning partners (*shirk*) to Allah, "is evil, no matter what the object, whether it be 'king or the Prophet, or saint or tree or tomb'; to worship pious men is as bad as to worship idols." He argued that the true Islam was that of the first generation *Salaf al-Salih* and protested against all those later innovations that had in fact brought other gods into Islam. Similarly, Shah Waliullah declared that Muslim jurisprudence should be totally subordinated to the Qur'an and the traditions of the Prophet Muhammad (S.A.W). He insisted that the meanings of the Qur'an were accessible to the ordinary audience,<sup>1</sup> and its message is as applicable today as it had been in the days of the Prophet Muhammad (S.A.W). In his endeavour to make the Qur'an easily understood, he translated the Qur'an in Persian that was spoken by the Muslims of his period. Moreover, Shah Waliullah described Islamic culture as-- the *Sunnah* and *Shari'ah* minus the innovation (*bid'ah*). In the Indian environment *bid'ah* became a synonym for the Hindu customs and traditions which were retained by the converts and thus diffused into Muslim society. Consequently, social reform meant a greater Islamization of society to keep Islam free from *shirk*—from 'associations' of all kinds with Divine Unity, Divine Will, and Divine Power. In his reformist efforts to bring the religious law of Islam into the open fully dressed in reason and argument, Shah Waliullah initiated a revived approach toward *ijtihad* by emphasis on independent reasoning as "an exhaustive endeavour to understand the derivative principles of legal law." This emphasis on *ijtihad* remained Shah Waliullah's main contribution to modernist thinking in Muslim India. His works inspired the neo-Mutazilite modernism of Sayyid Ahmad Khan, Chiragh Ali's legal reforms and religious reconstruction in the thought of Muhammad Iqbal. In short, his principles of exegesis favoured a modernist Muslim approach to the Qur'an because they cleared the way for the reading and understanding of the Qur'an by the "average educated Muslim."

More specifically, the modernists faced a challenge that earlier reformers had not, namely the imperialist expansion of Christian Europe, which threatened Islam in at least five categories; first militarily, modern means of warfare allowed Europe to conquer vast regions of the Islamic world. This trend had begun in the seventeenth

  
CHAIRMAN  
Islamic Studies


  
SUPERVISOR

century but gained such momentum by the nineteenth century that modernist Muslims worried about the view of complete suppression; second economically, modernity appeared to generate wealth and commodities that the Islamic world lacked and desired. Muslim visitors to Europe in the early and mid-nineteenth century, wondered at the gas street lamps and other indicators of prosperity.<sup>2</sup> Modernist Muslims attributed this prosperity both to European increases in productivity and to the exploitation of other regions, including Islamic homelands; third cognitively (judgement, reasoning), modern science challenged other worldviews with its vivid claims of success. Modernist Muslims accepted these claims and some emphasized the medieval Islamic roots of modern science, while others emphasized the seemingly miraculous advances made in recent years. All, however, recognized science as a challenge to Islamic understandings of the world; fourth politically, modern institutions of government seemed, to maintain social peace and build national unity in ways that contemporary Islamic states could not; last culturally, modernity introduced novel patterns of behaviour that threatened to displace existing practices. In sum, the challenges of modernity appeared to threaten the very existence of Islam.

#### **Western and Islamic Concepts**

It is quite difficult to establish the proper boundaries of Islamic modernism, as it has been envisioned that it leads the way to the legacy of Islamic thought in the modern era. Many Western scholars (such as Bernard Lewis (b. 1916) and others) have seen modernity as an exclusive offspring of the West. As a result, they see any other civilization that engages modernity through the lens of "Westernization." There is no doubt that the encounter with Western institutions and thought has had a profound impact on Islamic modernism both positively (emphasis on human rights, constitutional forms of government, adoption of science, etc.) and negatively (colonialism, support for autocratic regimes). At the same time, many of the issues that Islamic modernism engaged today, such as human rights, democracy, gender equality, and the like, are truly seen as universal struggles. Furthermore, most Muslims who engage these issues frame their own discourse not as a borrowing or "influence" from Western discourses but rather as a part of native Islamic interpretations.

  
SUPERVISOR

  
CHAIRMAN  
Department of Islamic St  
A.M.U., Aligar'

Muslims mostly recognize modernity in terms of Western modernity and vary in their views on its relevance and compatibility to Islam. Muslim modern trends range from reform to total rejection of either tradition or modernity. There are various discourses on reform, and they differ in their understanding of modernity and tradition. This chapter examines Islamic modernism, one of these reform discourses. The first discourse, often described as revivalism and reform,<sup>3</sup> continues from pre-modern times. It calls for the revival (*ihya*) of the practice of the *salaf*, (the first three generations of Muslims) and reform (*islah*) of religious practices such as visiting of graves for intercession, health, and prosperity, celebrating birth and death anniversaries of saints, and adherence (*taqlid*) to schools of law. The Wahhabi movement in the Hijaz (as it was discussed above) revived this discourse in the late eighteenth century. The second discourse concerns adherence to tradition and religion as the main cause of backwardness of Muslims. It is a non-religious approach, sometimes also called 'Western modernist,' or simply modernist discourse. Mustafa Kemal Atatürk (d. 1938), who abolished the Ottoman caliphate, closed religious institutions and adopted European codes, is often mentioned as an example of this discourse. This approach is not essentially anti-religious but does not derive its justification from Islamic tradition.

The third discourse, which is the focus of this chapter, is generally designated as 'Islamic modernism,' as it aims to root 'modernism' in Islamic tradition. It shares with the other two discourses the urge to reform Muslim society, but disagrees with their rejection of modernity or tradition. Instead, it affirms that modernity is compatible with Islam, and a new scholastic theology (*'ilm al-kalam*) is required in order to justify this compatibility. Basically, the terms *kalam* (theology) and *mutakallim* (theologian) were first used with reference to the *Mu'tazilah*,<sup>4</sup> who held that the idea of accountability on the Day of Judgement required belief in human free will. The *Mu'tazilah* named this theology the (science of reasoning) '*ilm al-kalam*.'<sup>5</sup> The systematic development of theology started under the patronage of the caliphs al-Ma'mun (813–32) and al-Mu'tasim (833–42), when the *Mu'tazilah* borrowed heavily from Greek metaphysics and logic.<sup>6</sup> Abul-Hasan al-Ash'ari (d. 936) criticized the *Mu'tazilah* for relying on non-scriptural sources<sup>7</sup> and called for a new theology based on Islamic traditional beliefs, which should be given a fundamental position in the religious sciences similar to logic in philosophy.<sup>8</sup> Ibn Khaldun (d. 1382), defining

CHAIRMAN  
Department of Islamic Studies  
A.M.U., Aligarh

  
SUPERVISOR



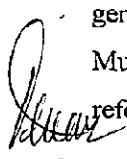
*Im al-Kalam* as 'a science that provides rational proofs about faith and refutes the innovators who deviate from the path of the ancients,' describes al-Ash'ari's *Ilm al-Kalam* as a turning point in its history of Islamic theology.<sup>9</sup>

The discourse of Islamic modernism appears contradictory and apologetic on some points. For instance, it admires Western sciences and technology, but is mostly critical of the West. Islamic modernism explains this uncertainty by distinguishing 'modernization' from 'Westernization.' For instance, the changing perceptions of modernity as science, nationalism and human rights coincide with the shifting emphasis on 'Western modernity.' Thus, in the nineteenth century, Muslim scholars made a serious attempt to bridge a gap between Islam and European enlightenment, giving rise to Islamic modernism.

According to Shireen T. Hunter there are three responses to modernity; total embrace, rejection and synthesis. The first reaction total embrace of Western style modernity has been identified in the elites educated in a Western style institution or West, for example, Ata Turk in Turkey, Pahlavi in Iran, Bourghiba in Tunisia, and Suharto in Indonesia. The total modernizers viewed Islam as practiced and implemented in the educational and judicial spheres of their respective countries as a major cause of Muslim's decline. The second, rejectionist response was represented by the uneducated masses and the clerical establishments. From this perspective, the main cause of the Muslims decline had been the erosion of Islamic values and piety, and the failure to manage and govern society according to Islamic law. The third reaction that is synthesis, they maintained that Islam is not a hindrance to scientific and other progress and they advocated reform in Islam for the restoration of Islam's rationalist and scientific spirit and the interpretation of its basic tenets in ways more suited to Muslim's current condition and needs.<sup>10</sup>

#### Factors Leads to Islamic Modernism

The origins of Islamic modernism can be traced to at least four interrelated factors. First, a sense of decline was felt in the eighteenth century in the Muslim world in general and led several thinkers like Shah Waliullah (d. 1762) in India and Muhammad Ibn Abdul Wahhab (d. 1792) in Saudi Arabia to stress the need for reform.<sup>11</sup> This sense generated reform movements in the nineteenth century in several

  
CHAIRMAN  
Department of Islamic Studies  
A.M.U., Aligarh

  
SUPERVISOR

Muslim societies. Islamic modernism was one of several reform discourses that sought to answer this decline.

Secondly, this sense of decline was further aggravated by the colonial rule in the Muslim world in the nineteenth century, either directly, as in India and Egypt, or indirectly, as in Iran and the countries under the Ottomans. Justifying colonial rule, most European scholars described political and social systems in the Muslim world as essentially backward, tyrannical and unreasonable and explained that Islam was unable to respond to modern challenges. William Hunter (d. 1900), an official of the East India Company, identified religious attitudes as the main cause of the revolt in 1857; Muslims were religiously bound to oppose non-Muslim rule. Sayyid Ahmad Khan (d. 1898) rebutted Hunter, clarifying that it was a revolt against bad colonial governance and that all Indian soldiers, Hindus and Muslims alike, participated in that revolt.

Similarly, in France, Ernest Renan (d. 1892), the well-known French Orientalist, blamed Islam for opposing reason and science. In 1895, Gabriel Hanotaux, a French cabinet minister and historian, justified French colonial rule in Africa by arguing that Islam opposed reason and reform and supported tyranny. In response to this criticism, Muslims felt obliged to defend their religious identity.

Thirdly, Christian missionaries who arrived in the wake of colonial adventures attacked Muslim beliefs in Prophet Muhammad (S.A.W) and the Qur'an. They pointed to Islamic teachings on *jihad*, slavery, polygamy and the condition of Muslim women and they claimed that Christianity was a superior religion, as it did not allow such beliefs and practices. William Muir (d. 1905), Secretary of the Frontier Province in India, shared this missionary zeal. On the suggestion of Revd C. G. Pfander,<sup>12</sup> he wrote a biography of Prophet Muhammad (S.A.W) in which he criticized Prophet Muhammad's (S.A.W) marriages and wars from a Christian viewpoint.<sup>13</sup> Consequently, mostly Muslims perceived modernity and colonial reforms as the promotion of Christianity.

Fourthly, Muslim youth educated in modern institutions believed that modernization meant Westernization; they disregarded and often ridiculed Islam and Muslim practices. Islamic modernists regarded this development as a threat to their

CHAIRMAN  
Department of Islamic Studies  
Aligarh Muslim University, Aligarh

  
SUPERVISOR

religious and cultural identity and found it necessary to explain that modernity was not in conflict with Islam.<sup>14</sup>

The discourse did not start simultaneously in the Muslim world, yet it manifested two main concerns: reform in education, and the need for a new theology. In addition, this scholastic theology (*ilm al-kalam*) in Islamic tradition evolved as a defensive science to respond to two needs: one is to justify Islamic beliefs and second to justify reason. In this way the diversity of religious, cultural and political conditions led to varying responses to modernity. Largely, the challenge of modernity was perceived in terms of conflict between science and religion.

Muhammad Khalid Masud writes that modernity is hard to be defined because its perceptions have been changing with time. There were several reasons for it. One main reason was continuing quest for one universally accepted assumption or agreed norm in the definition of modernity on the basis of which Islam could be defended as modern. Actualisations of modernity, therefore, changed from science to reason in the nineteenth century, and from development to economic and social justice in the twentieth century. The other reason was the search for an agreed idea or institution in the Islamic tradition on which a modern Muslim community could be found. Actualisation of modernity from this perspective varied between those who wanted to root modernity in Islamic tradition and who did not.<sup>15</sup>

### **The Emergence of Islamic Modernism**

Islamic modernism is a movement that has been described as “the first Muslim ideological response”<sup>16</sup> to the Western challenges or a movement to reconcile Islamic faith with modern values such as democracy, rights, nationalism, rationality, science, equality and progress<sup>17</sup> -- emerged in the middle of the nineteenth century as a response to European colonialism, which pushed the Muslim world into crisis. Islamic modernism generated a series of novel institutions, including schools that combined Islamic education with modern subjects and pedagogies; newspapers that carried modernist Islamic ideas across continents. Thus, Islamic modernism began as a response of Muslim intellectuals to European modernity, who argued that Islam, science and progress, revelation and reason, are indeed compatible. They did not simply wish to restore the beliefs and practices of the past; rather they asserted the

need to 'reinterpret and reapply' the principles and ideals of Islam to formulate new responses to the political, scientific and cultural challenges of the West and of modern life.<sup>18</sup> It featured a "critical re-examination of the classical conceptions and methods of jurisprudence" and a new approach to Islamic theology and Qur'anic exegesis.<sup>19</sup> The central theological problems that engaged these reformists and modernists revolved around the questions of the validity of the knowledge derived from the sources external to Islam and the methodological adequacy of the four traditional sources of jurisprudence: the Qur'an, *Hadith*, the consensus of jurists (*ijma'*), and juristic reasoning by analogy (*qiyas*). They resolved to reinterpret the first two sources and to transform the last two in order to formulate reformist project in the light of the prevailing standards of scientific rationality and modern social theory. The reforms they proposed challenged the existing conditions maintained by the conservative Muslims scholars (*'ulama*), who saw the established law as the ideal order that had to be followed and upheld the doctrine of *taglid* which refers to simply "following" or "imitation" of a legal expert<sup>20</sup> or school of Islamic law. Muslim modernists saw the resistance to change on the part of the conservative *'ulama* as a major cause for the problems the Muslim community was facing as well as its inability to counter Western domination.

Many Muslim modernists have been careful to cast their movement in decidedly Islamic terms. Perhaps the most common strategy for presenting modernism as an indigenously and authentically Islamic movement is through the framework of *ijtihad*. The concept of *ijtihad*, derived from an Arabic root meaning "effort" or "struggle," was for centuries limited to a fairly technical meaning, referring to the intellectual effort of trained Islamic scholars to arrive at legal rulings on matters not covered in the sacred sources.<sup>21</sup> The modernist Islamic movement of the nineteenth century adopted the term as a rallying cry, transforming its meaning into the more general task of "rational interpretation" or critical, independent reasoning in all domains of thought and that they held to be incumbent upon all educated Muslims. In other words, the proper domain of *ijtihad* was taken to be not just Islamic law but rather all aspects of thought. In a self-governing rule, modernists often hold that it is not just jurists but all Muslims who have the responsibility to carry on *ijtihad*. The opposite of *ijtihad*, in this view, was *taglid*, literally "following," which modernists took to mean "blind obedience to authority."<sup>22</sup>

Muslim modernists engaged in a process of reform through interpretation or individual investigation (*ijtihad*).

Modernists find Qur'ānic preference for their own critique of tradition embedded in justice by pointing to Qur'ānic voices [such as Ibrahim A.S and Prophet Muhammad (S.A.W)] who challenged their own community, which had insisted on continuing "the ways of the forefathers." In appealing to Prophetic legitimization, many modernists have recorded the conversation between Prophet Muhammad (S.A.W) and his Companion named Hazrat Mu'adh Ibn Jabal (R.A) (d. 627). Hazrat Mu'adh (R.A) stated that if he found no explicit guidance in the Qur'ān or the Prophetic *Sunnah*, he would rely upon his own independent reasoning. While, the systematic nature of this anecdote may well belie a later juridical desire to legitimize their own methodology, it has served as a powerful tool for modernists to approve their own appeal to *ijtihad*.

For Muslims everywhere, tradition serves as a key organizing principle, an inspirational rallying cry and a blueprint for social action. Muslims universally look to the Qur'an, *Hadith* and the rules of the *Shari'ah* for guidance and inspiration. Muslim modernist reformers, while responding to the challenges posed by European colonialism and modernism, made the rallying cry that "go back to the Qur'an and go forward with *ijtihad*." These pioneers of Islamic modernism focused on a central question: How can Muslims be true to the enduring values of their own past while living in the modern world? The modernists advocated the ideas of *islah* (reform), *tajdid* (revival) and *ijtihad* (independent interpretation). The modernists promoted Muslim unity and resistance to Western cultural supremacy by adopting the fruits of science and technology with regards to Muslim educational, legal and political institutions.<sup>23</sup>

Modernists - being opponents of *taqlid* and proponents of *ijtihad* - disagree with the traditionalists who believe in the dogma of *taqlid*. Instead, they hold the view that Islam is a progressive, dynamic and rational religion in which the inhibiting dogma of *taqlid* holds no place; and lay much emphasis on the restoration and exercise of *ijtihad* and were against the belief that "gates of *ijtihad*" were "closed," based on Qur'anic verses, "verily Allah will not change the condition of men, till they change what is in themselves."<sup>24</sup> For them, Islamic law must be carefully revised in

CHAIRMAN

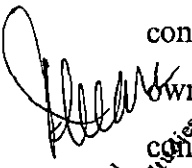
Department of Islamic Studies

A.M.U., Aligarh

*Zafar Ishtiaq*  
SUPERVISOR

order to be flexible and adaptable enough to incorporate modern political, economic, social, cultural and legal conditions.<sup>25</sup> For example, in the Subcontinent, Sir Sayyid, tracing his intellectual legacy to Shah Waliullah (d. 1762), argued that the Qur'anic world view was entirely compatible with science and rational thought. He firmly opposed the beliefs that the "gates of *ijtihad*" were eternally sealed a millennium earlier and denounced the inhibiting force of *taqlid*. For him, *ijtihad* was not an exclusive right of a privileged few 'ulama, but the right of all devout and enlightened believers to interpret the Qur'an in the context of the prevailing environment.<sup>26</sup> Through his writings and institution building, he struggled to meet the challenges of modernity by appropriating Western education and ideology while giving new direction to Muslim social, educational and religious ideals. Likewise, Muhammad Iqbal, inheriting the legacy of Shah Waliullah and Sir Sayyid, gracefully combined Western and Islamic thought. For Iqbal, Islam was a dynamic religion-- and throughout his philosophical magnum opus '*The Reconstruction of Religious Thought in Islam*' he describes his vision of Islamic history as a dynamic, creative and adaptive tradition - and it was Islam's dynamism that had made it a powerful force. In Iqbal's mind, Islam's dynamism had been corrupted and hardened by the 'ulama, isolated behind the walls of their *madrasahs*. He denounced the conservative 'ulama saying that their inflexible worldview served no other function than "sowing corruption, perseverance and disruption in the name of Allah"<sup>27</sup>; and for considering *Shari'ah* to be "sacred." He appealed to use *ijtihad* wisely, to revise the *Shari'ah* in the light of the Qur'an and *Sunnah*, in order to meet the requirements of contemporary Muslim societies. He views the *Shari'ah* as the "cultural backbone" of the Muslim community, arguing that it provides both an "anchor of stability and a blueprint for adaptive change."<sup>28</sup> For the pioneers of modernity --being the foremost believers in reason - *ijtihad* (independent judgment and interpretation) was a necessity and the duty of man is to apply the principles of the Qur'an afresh to the problems of the time. These reformers of Islamic thought and practice were knowledgeable not only about Islam but also about modern non-Islamic Western ideas. They believed in the convergence of Islamic and universal ethics and eager to introduce them into their own societies; and they welcomed non-Islamic ideas and practices that they considered beneficial to the progress and prosperity of Muslim societies. All the pioneers of modernity were filled with the ideas and insights after exposure to the West and more eager to introduce the best of them into their own societies. They

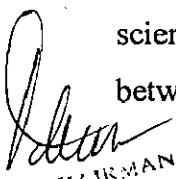
  
SUPERVISOR

  
CHAIRMAN  
Department of Islamic Studies  
A.M.U., Aligarh

struggled to “re-appraise and reform a comprehensive religion” revealed to mankind more than fourteen hundred years ago, so that constructive and practical solutions to the new problems of a dramatically changed socio-economic and political environment can be found.

In the Subcontinent the key figures of modernism in the nineteenth and twentieth centuries were Sir Sayyid Ahmad Khan (1817-1898) and his associates Maulvi Chiragh Ali (1844-1895), Sayyid Ameer Ali (1849-1928) and the poet and thinker Muhammad Iqbal (1877-1938) presented *‘ilm al-kalam* in a manner consistent with modern rationalist ideas. They all argued that Islam, as a world religion, is thoroughly capable of adapting itself to the changing conditions of every age. The Islamic modernists tackled such complex intellectual questions as the rise of the rational sciences and their implications for the Islamic belief system, the historical roots of Muslim decline, the apparent contradiction between Islamic tradition and the principles of social organization supporting European civilization, and Islamic conceptions of sovereignty and political theory.

Despite some distinctive differences, each argued that Islam was a dynamic, progressive religion that was made stagnant and declining by the forces of history and the mind-set of many *‘ulama*. They identified the sources of Muslim weakness and asserted the compatibility of religion, reason and science; they reclaimed the glories of Islamic history, reminding Muslims that they had once been very strong, generated vast empires and an Islamic civilization whose wonders included major achievements in science, medicine and philosophy. They set out to initiate a reformation, to boldly redefine or reconstruct Islamic beliefs and thought, to reform Islamic theology and law. At the same time, they emphasized Muslim pride, unity and solidarity to face the political and cultural threat of European colonialism. In the words of Javed Majeed although there were some differences between these modernist thinkers, their work was governed by the “same project,” which was to show that Islam was consistent with the rationality of the European enlightenment and the development of modern science. As such, they argued that there was “no fundamental incompatibility” between modernity and its narrative of progress and Islam as a religion.<sup>29</sup>

  
CHAIRMAN  
Department of Islamic Studies  
A.M.U. Aligarh

The modernists earnestly make efforts to reconcile differences between traditional religious doctrine and secular scientific rationalism, between unquestioning

  
SUPERVISOR

faith and reasoned logic and between continuity of Islamic tradition and modernity. Thus, the position of Muslim modernists is two-fold: first, "to define Islam by bringing out the fundamentals in a rational and liberal manner and to emphasize, among others, the basic ideals of Islamic brotherhood, tolerance and social justice" and second, "to interpret the teachings of Islam in such a way as to bring out its dynamic character in the context of the intellectual and scientific progress of the modern world,"<sup>30</sup> In other words, Muslim modernists in contradiction to traditionalists and fundamentalists /revivalists proposed to rescue Islam from cultural inactivity and political blockage through a program of "adaptation and accommodation."<sup>31</sup>

Although Islamic modernists were subject to the criticism that the reforms they promoted amounted to Westernizing Islam, their legacy was significant and their thought influenced future generations of reformers.

### Different Approaches

The challenges of modernity and the Muslim responses to modernism and modernization in modern India may be studied, for a convenient analysis through various approaches and methods applied by the modern Muslim *'ulama* and the intellectuals as well. Shireen T. Hunter categorized two main discourses in the Islamic world—Reformist/Liberal Islam and Conservative/ traditionalist/ literalist Islam and they are different in their philosophical outlook, methodology and modes of operation.

Reformist thinkers vary in their methodology of analyzing Islamic scriptural and legal sources, in their view of the allowable scope for interpretation and in their opinion regarding what aspects of Islamic scriptures and laws may be reinterpreted. Some reformists favour only a limited reinterpretation of these sources and exclude the fundamentals of the faith. They may use traditional methodologies in their interpretations, such as those embodied in the *usul al- fiqh*. They prefer gradual change in those Islamic laws seen as not responsive to the Muslim current condition and need. The other reformist favour broader scope of reinterpretation of the basic Islamic sources in the light of the new circumstances. On the other hand traditionalists adhere to literal and narrow interpretation of Islam's major scriptural and legal sources, oppose change to the existing laws, notably the penal code and even oppose

CHAIRMAN

Department of Islamic Studies  
A.M.U., Aligarh

*Abul Hasan*  
SUPERVISOR



exercising caution and leniency in the application of existing laws through a more liberal interpretation.<sup>32</sup>

### Modernist Approach

The Islamic modernists developed a new set of ideas in relation to several distinctive ideological targets. One was the discourse of Islamic orthodoxy, which claimed a monopoly of legitimate religious expressions. The others were the secular discourses and religious ideologies that, as a result of the European interventions, started to invade the cultural landscape of Islamic countries with powerful force from the late eighteenth century onwards. These included the secular discourse of the enlightenment, the narrower Europe-centred rationalist discourse of the British colonial administrations and Westernizers and the cultural and religious discourse of Christian Evangelicals. Islamic modernism was an ideological resolution of a group of Muslim intellectual who attempted to address the intellectual problems that assault Islam as a result of the sweeping criticism levelled against it by adherents of these discourses. These criticisms by arousing the need among Muslim thinkers to defend their faith, compelled them to take new positions on various issues facing Islam, which resulted in the emergence of an Islamic modernist discourse.

The modernists are committed to the reform of Islamic thought, both legal and theological and place great emphasis on *ijtihad*. Modernism is in a part of the continuation of the reformist movement of Islam in the eighteenth century and the early nineteenth centuries, and is seen as a way to address the challenges posed by modernity while remaining faithful to the basics of Islam. As many Muslim thinkers saw it in the nineteenth and the twentieth centuries, the impact of the West on Muslims required a response appropriate to the extent of the challenge.

Among the key concerns of the modernists is the reform of Islamic thought through an emphasis on *ijtihad*. They believe that the modern context demands a reassessment of the intellectual heritage of Muslims and this requires giving up the blind imitation of earlier scholars. They believed that revelation does not clash with reason and that an effort should be made to revive Islam's rationalist philosophical tradition. They argue for a flexible interpretation of Islam and its sources in order to develop institutions proportionate with modern conditions, and that social change

CHAIRMAN

Department of Islamic Studies  
A.M.U., Aligarh

SUPERVISOR

must be reflected in Islamic law. They believed that a return to Islam, as it was originally practiced, would introduce into Muslim societies the intellectual dynamism required to grasp with the West. They emphasized scientific knowledge as a way to compete with the West through reform of Islamic education.<sup>33</sup>

The Aligarh Movement led by the modern Muslim *'ulama* and the intellectuals as well. The Aligarh movement led by Sir Sayyid Ahmad Khan, further intensified by Maulvi Chiragh Ali and Sayyid Ameer Ali and many others basically formed the modernist approach.

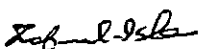
**Sir Sayyid Ahmad Khan (1817–1898):** He was an Indian educator, rationalist, an Islamic reformer and modernist.<sup>34</sup> Sir Sayyid pioneered modern education for the Muslim community in India by founding the Mohammedan Anglo-Oriental College, which later developed into the Aligarh Muslim University. His work gave rise to a new generation of Muslim entrepreneurs and scholars who highlighted the rationalistic approach of Sir Sayyid and spread the message of the Aligarh movement for socio-cultural development of Indian Muslims. He called for a bold “new theology” or reinterpretation of Islam and the acceptance, not rejection, of the West in Western thought. He insisted that he was reclaiming the “original religion of Islam, which Allah and the messenger have disclosed, not that religion which the *'ulama* and the preachers have fashioned.” His reason and the laws of nature were in perfect harmony with modern scientific thought.<sup>35</sup>

**Maulvi Chiragh Ali (1844-1895):** Maulvi Chiragh Ali was an Indian Muslim scholar of the late nineteenth century. He followed the school of Muslim Modernists and is most prominently known for his association with Sir Sayyid and his Aligarh movement. His interactions with Christians in British India also marked him as a Muslim apologist with a particular focus on the wars of the Prophet Muhammad (S.A.W). His goal in the criticism of the Qur'an as well as the *Shari'ah* is to justify contemporary Western ideals through the Qur'an and wanted to present a reformative thinking about the Qur'an. In his writings, Chiragh Ali sought to correct what he perceived to be misperceptions of Islam and *jihad*. These misunderstandings, he argued, came from the historical development of *Hadith* and the activities of Muslim jurists. He believed the jurists had taken justice into their own hands and in doing so misused or completely ignored the Qur'an. In following these beliefs, Chiragh Ali was

CHAIRMAN

Department of Islamic Studies

A.M.U., Aligarh

  
SUPERVISOR

committed to offering a fresh interpretation of the Qur'an and a moderated version of *jihad*. Chiragh Ali maintained that Islam introduces no set of political or social system and that the school of Islamic law, as a human institution, but they were subject to revision.<sup>36</sup>

**Sayyid Ameer Ali (1849-1928):** Ameer Ali who was a disciple of Karamat Ali and like him, an orthodox *Shi'i*. Inspired by Sir Sayyid Ahmad Khan, he became the chief polemist of Islam in the last decade of the nineteenth century and the first decade of the twentieth century. His principle objective was to reconcile classical Islam with modern needs. He contended that Islam was a positive force, adaptable to contemporary conditions and necessary for spiritual enlightenment and practical advancement.<sup>37</sup> He also viewed that Islam as a vehicle of rationality and dynamism during the age of European barbarism and Prophet Muhammad (S.A.W) as a messenger of moral humanism and progress entirely in tune with modern age.<sup>38</sup>

**Muhammad Iqbal (1877–1938):** One of the few Islamic modernists with serious interest in poetry and mysticism, he is remembered for having argued for the importance of dynamism in Islamic thought. He judged the Islamic community as one of five centuries of “dogmatic slumber” as a result of the blind following of tradition and he called for the “reconstruction” of religious thought for the revival of the Muslim community. He distinguished between eternal, immutable principles of Islam (*Shari'ah*) and those regulations that were the product of human interpretation and thus subject to change. Iqbal believed that Muslims must once again reassert their right to reinterpret and reapply Islam to changing social conditions. He reinterpreted or redefined *ijtihad* (individual interpretation) and *ijma'* (consensus), suggesting that the right to interpret Islam for the community be transferred from the '*ulama* to a national assembly or legislature. This collective or corporate consensus would then constitute the authoritative consensus of the community.<sup>39</sup>

### Traditionalist Approach

The Deoband movement launched by Maulana Muhammad Qasim Nanautawi and strengthened by the eminent religious scholars like Maulana Ashraf Ali Thanwi, Maulana *Mufti* Muhammad Shafi, Maulana Qari Muhammad Tayyib and others constituted the orthodox approach that emphasized mainly on a negation and refusal

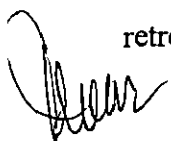
CHAIRMAN

Department of Islamic Studies


Aligarh Muslim University, Aligarh

  
SUPERVISOR

of modernization and strict adherence to the traditional Islam. In the Islamic context "traditionalism," or a "traditional" outlook, may be defined—as "a long-standing, clear fondness in diverse strands of Islamic life for recourse to previous authorities, above all the Prophet Muhammad (S.A.W) and Companions (*Sahabah*), but also later figures... who are perceived as having revived... reformed... or preserved the vision and norms of true, pristine Islam, and thus as being in continuity and connection with the original community, or *ummah*."<sup>40</sup> In the words of W.C. Smith "the Muslim theologians of India have in the modern period, introduced or accepted little that is new in Islam. They attached ideologically and functionally to the old order of society and to the classical Islam. This resulted a great gulf between the *'ulama* and the modern educated Muslim and what most of the theologians have been able to accomplish is a purifying and refining the old Islam."<sup>41</sup> The *'ulama* has almost no part in transformation and tumultuous process of modernized Islam (except to oppose them) like important Deoband seminary, as accepting the older in principle but trying to revive and purify it. The famous *Dar ul-'Ulum* at Deoband is only next to the Al-Azhar of Cairo is the most important and respected educational institution of the Muslim world. Its influence and prestige throughout India are, large and they are all the greater for the school's long tradition of concern for the material condition of the Muslims. Its main aim is to resuscitate classical Islam; to rid the Muslims of the theological corruptions, the ritual degradations, and the material exploitation to which they have fallen prey since the British occupation. Moreover, the door of *ijtihad* is closely tight. Deoband maintains thoroughly the premises of Islam; and within the limits of those of premises it is relentlessly rationalist. It attempts to do away with deviations, compromises, and intellectual laziness. On the practical side, Deobandi *'ulama* are puritanically strict and they work attentively to overcome and destroy backsliding, superstitions, saint-worship, and all the belongings of ignorance, poverty, and fear in a depressed and decadent agrarian society. Their ideal is traditional Islam at its purest—with a strict enforcement of the *Shari'ah*. Socially, Deobandi is progressive to the extent that it strives to eliminate superstitious beliefs and practices, but at the same time they strive equally to eliminate any advance to higher levels. It resists with intense rigidity all *bid'ah* and innovation indiscriminately; whether retrogressive or advanced. For example, it defends polygamy.<sup>42</sup>



CHAIRMAN  
Department of Islamic Studies  
M.U., Aligarh



SUPERVISOR

**Maulana Qasim Nanautawi (1833-1877):** Maulana Muhammad Qasim Nanautawi and Maulana Rashid Ahmad Gangohi, who founded the seminary at Deoband, both were the disciples of Shah Waliullah aim of promoting the traditional theological sciences in general and propagating certain elements of the teachings of the school of Shah Waliullah in particular. For instance, they emphasized the elements of orthodoxy in Shah Waliullah's thought.<sup>43</sup> They have two main objectives for the establishment of Deoband Seminary; to re-establish contact between the '*alim*' and the average Muslim and to reorient the Muslim community to its 'original' cultural and religious identity. Moreover, a traditionalist course of studies was planned to the exclusion of modern sciences, and it was believed that the perfection of the Muslim community lay in the conservation of its traditional heritage in an age in which the modern physical or rational sciences (*ma'qulat*) could easily be learned in a number of government institutions, but the Muslim traditional sciences (*manqulat*) were undergoing an extraordinary and sudden decline.<sup>44</sup> This school basically aimed at preserving the Islamic values from the corrupting influence of the West, particularly British.<sup>45</sup>

**Maulana Rashid Ahmad Gangohi (1829-1905):** He was an Indian Islamic scholar who co-founded the Deoband Islamic movement at the *Dar ul-'Ulum* Deoband *madrasah* of which he became the central personality following the death of Maulana Muhammad Qasim Nanautawi.<sup>46</sup> Among those who were educated in Delhi in the 1840s, there were three who later made important contributions to the reformist movement: Maulana Muhammad Qasim Nanautawi and Maulana Rashid Ahmad Gangohi and Maulana Imaduallah (1817-1899). The early careers of these men epitomized the background of many '*ulama*' of this period as well as the character of the religious life of Delhi at mid-century. Maulana Muhammad Qasim's family had long been connected with the Delhi '*ulama*'.

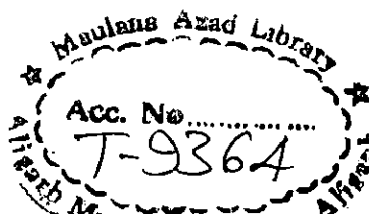
His personality is the sublime combination of the exoteric (*Shari'ah*) and esoteric sciences (*tariqah*). His days and nights remain occupied in seeking the pleasure of Allah and his Messenger (S.A.W). He is preoccupied with the teaching of *Hadith*. After Maulvi Muhammad Ishaq<sup>47</sup> that kind of dissemination of the religious sciences has uniquely continued with Maulana Gangohi in the entire Subcontinent.

CHAIRMAN

Department of Islamic Studies  
A.M.U., Aligarh

*Rafiqul Islam*

SUPERVISOR



**Maulana Ashraf Ali Thanwi (1864-1943):** The most influential Deoband scholar and *Sufi* of the twentieth century. Maulana Thanwi had also initially supervised work on the *Ahkam al-Qur'an*, a major exposition of the Qur'an's legal materials completed by Zafar Ahmad 'Uthmani (d. 1974) in collaboration with some other 'ulama a few decades after Maulana Thanwi's death. Maulana Ashraf Ali Thanwi was a prolific author. His literary contributions are reported to be about one thousand, including sermons, discussions, discourses, treatises, and books. Sayyid Sulaiman Nadvi said, "Maulana Ashraf Ali Thanwi was a translator and exegete (*mufasssir*) of the Qur'an; he explained its injunctions and wisdoms. He removed doubts and answered questions pertaining to it. "Thanwi was a scholar of *Hadith* (*muhaddith*) as well, and expounded its details and delicacy. He was a jurist (*faqih*) who issued thousands of legal rulings (*fatawa*) and addressed numerous legal problems in contemporary issues in Islamic law (*fiqh*).

**Maulana Qari Muhammad Tayyib (1897-1983):** Maulana Muhammad Qari Tayyib was *Hujjat al-Islam* Imam Muhammad Qasim Nanautawi's grandson. His father shaikh Muhammad Ahmad son of Imam Qasim was a notable Islamic scholar, who served *Dar ul-'Ulum* Deoband as its rector and also served the state of Hyderabad as its grand *mufti*. During his education he was specially trained by *Imam al-Muhaddithin* Anwar Shah Kashmiri and later by *Imam-al Mujaddid Hakimul Ummat* Ashraf Ali Thanwi. Muslims of Indian Subcontinent remember shaikh Muhammad Tayyib as 'Second Architect' (*Ma'mar-e-thani*) of *Dar ul-'Ulum* Deoband.

### Islamist Approach

According to Abdullah Saeed the political Islamists choose Islamic socio-political pathway to change in Muslim communities, emphasizing "Islamic" values and institutions over what they see as Western counterparts. They are interested in establishing an Islamic state or an Islamic socio-political order in Muslim societies. Most argue for a gradual approach through education. They are particularly keen to project an alternative program to expand the scope of what Islam means and its role in society, as they see constantly being eroded. In their view, the roots of this erosion lie largely in the colonial period. They believed that in the post-independence period, the modern state continued to implement various colonial projects, including the marginalization of Islamic law, and this has to be reversed. They argued that Allah's

CHAIRMAN

Department of Islamic Studies  
Aligarh Muslim University, Aligarh

*Zabul Iskan*

SUPERVISOR

sovereignty should be supreme in the state, in which case the state should enforce and implement Islamic law, not, as they saw, man-made law. Notable movements associated with this movement including the Muslim Brotherhood of Egypt, and *Jama't-e- Islami* of India. They have similar approaches to change, including an ideology that emphasized a more activist Islam that challenges the existing authorities, whether state or religion. They are determined to change Muslim societies from within.<sup>48</sup> Sayyid Abul A'la Maududi and his *jama't-e- Islami*, Sayyid Abul Hasan Ali Nadwi and others represents Islamists response to modernism.

**Maulana Abul A'la Maududi (1903-1979):** Abul A'la Maududi was an extremely important figure to present Islamist approach of Islam in the twentieth Century. Although his influence has often been overlooked, Maududi provides the missing link between the relatively vague programme of Hassan al-Banna's *Ikhwan al-Muslimin* (Muslim Brotherhood) and the sophisticated ideology evidenced by the later works of Sayyid Qutb. Although both Maulana Maududi and al-Banna recognized the importance of science and technology, they agreed that technology could only profitably be harnessed by Islamic, not Western methods, as they believed the *Qur'an* and *Sunnah* provide a guide to all aspects of life, including government.<sup>49</sup>

**Abul Hasan Ali Nadwi (1913-1999):** Abul Hasan Ali Nadwi more popularly known as Ali Miyan was born in 1913 at Takiya Kalan, also known as Daira-i Shah Alimullah, a village near the town of Rai Bareilly, U.P. He was one of the leading Indian 'ulama of modern times, recognized in Muslim circles worldwide for his scholarship and dedication to the cause of Islamic revival. Also, his writings were concerned to present Islam as a comprehensive worldview. Among the several leading Islamic scholars and activists that the family had produced, and in whom Nadwi took great pride, was Sayyid Ahmad Bareilwi.

In 1931, he went to Azamgarh to study with the noted Islamic scholar, Sayyid Sulamian Nadwi at the *Dar ul-Musannifin*, established by the renowned Maulana Shibli Nu'mani (d. 1914). The next year he went to Deoband, where he studied Qur'anic commentaries under the noted Deobandi 'alim, Maulana Sayyid Husain Ahmad Madani.<sup>50</sup> A major turning point in Abul Hasan Ali Nadwi's life came in 1934, when he was appointed to teach Arabic and Qur'anic commentary at the *Nadwat ul-Uluma*. The *Nadwah* was to remain central to his life thereafter, just as he was to

remain central to the life of the *madrasah*, turning it into a widely recognized centre for Islamic research.<sup>51</sup> He continued teaching at the *madrasah* even after he was appointed its rector in 1961 after the death of his brother, a post that he occupied till his own death.

Having travelled extensively in the United States and Europe, Nadwi also penned several books and tracts on contemporary Western civilization, condemning it for what he regarded as its gross materialism, for what he saw as its immorality and godlessness, but at the same time insisting that Muslims should not hesitate to benefit from its scientific achievements.

He echoed the argument of the Islamists that an Islamic state was essential for the laws of *Shari'ah* to be implemented in their entirety. However, he was, at the same time, a realist and aware enough of the fact that this was out of the realm of human possibility in the contemporary Indian context. He argued that an Islamic political order could be established in India only in some remotely distant future. Rather than struggling directly for it in the present, he believed that the Indian Muslims should focus their energies on missionary efforts and trying to build what he saw as a truly Islamic society, on the basis of which alone could an ideal Islamic political order come into being.<sup>52</sup>



CHAIRMAN  
Department of Islamic Studies  
-U., Aligarh



SUPERVISOR



## NOTES AND REFERENCES

1. Mansoor Moaddel, *Islamic Modernism, Nationalism and Fundamentalism: Episode and Discourse*, The University of Chicago Press, Chicago, 2005, pp. 43-44
2. Nazik Saba Yared, *Arab Travellers and Western Civilization*, Trans. Sumayya Damluji Shahbandar, Saqi Books, London, 1996.
3. Fazlur Rahman, *Revival and Reform in Islam*, Oneworld, Oxford, 2000.
4. Abul-Hasan al-As'hari, *Maqalat al-Islamiyyin wa Ikhtilaf al-Musallin*, Al-Maktaba al-'Asriyya, Beirut, 1990, vol. 2, pp. 20, 124, 150. Cited in *Islam and Modernity: Key Issues and Debates*, Muhammad Khalid Masud, Armando Salvatore and Martin Van Bruinessen (eds.), Edinburg University Press, Great Britain, 2009, pp. 238-239
5. Abd al-Karim al-Shahristani, *Al-Milal wa-l-Nihal*, Dar al-Ma'rifa, Beirut, 1975, p. 32. Cited in *Islam and Modernity: Key Issues and Debates*, Muhammad Khalid Masud, Armando Salvatore and Martin Van Bruinessen (eds.), Edinburg University Press, Great Britain, 2009, pp. 238-239
6. Ibid.
7. Abul-Hasan al-As'hari, *Maqalat al-Islamiyyin wa Ikhtilaf al-Musallin*, op.cit., vol. 2, p. 50
8. Abd al-Karim al-Shahristani, *Al-Milal wa-l-Nihal*, op.cit., p. 32
9. Ibn Khaldun, *Muqaddima*, Intisharat Istiqlal, Tehran, 1989, p. 458. Cited in *Islam and Modernity: Key Issues and Debates*, Muhammad Khalid Masud, Armando Salvatore and Martin Van Bruinessen (eds.), Edinburg University Press, Great Britain, 2009, pp. 238-239
10. Shireen T. Hunter, "Introduction," in *Reformist Voices of Islam: Mediating Islam and Modernity*, Shireen T. Hunter (ed.), Pentagon Press, New Delhi, 2009, pp. 11-14
11. M. S. Naz, "Shah Waliullah," in Muhammad Khalid Masud (ed.), *Attharwin Sadi Isawi men Barr-i Saghir men Islami Fikr ke Rahnuma*, Islamic Research Institute, Islamabad, 2008, p. 186
12. Christian W. Troll, *Sayyid Ahmad Khan: A Reinterpretation of Muslim Theology*, Vikas Publishing House, New Delhi, 1978, p. 113
13. William Muir, *The Life of Mahomet*, Smith, Elder and Co., London, 1861, p. 308
14. Muhammad Khalid Masud, "Islamic Modernism," in *Islam and Modernity: Key Issues and Debates*, Muhammad Khalid Masud, Armando Salvatore and Martin Van Bruinessen (eds.), Edinburg University Press, Great Britain, 2009, p. 241
15. Muhammad Khalid Masud, "Iqbal's Approach to Islamic Theology of Modernity," *Al-Hikmat*, vol. 27, 2007, p. 20
16. Mansoor Moaddel, *Islamic Modernism, Nationalism and Fundamentalism: Episode and Discourse*, op.cit., p. 2
17. Charles Kurzman, "Modernism," in: *Encyclopaedia of Islam and the Muslim World*, Richard C. Martin (ed.), Macmillan, New York, 2004, vol. 2, p. 456
18. John L. Esposito, "Contemporary Islam: Reformation or Revolution," in *The Oxford History of Islam*, John L. Esposito (ed.), Oxford University Press, New York, 1999, pp. 644-645
19. Mansoor Moaddel, *Islamic Modernism, Nationalism and Fundamentalism: Episode and Discourse*, op.cit., p. 2
20. Robert Gleave, "Taqlid," in: *Encyclopaedia of Islam and the Muslim World*, op.cit., p. 679

CHAIRMAN  
Department of Islamic Studies  
Al-Azhar University

*Ref. l. l. l.*

SUPERVISOR

21. J. Schacht, "Idjtihad," in : *Encyclopaedia of Islam*, 2<sup>nd</sup> edition, Bernard Lewis et al., (eds.), E. J. Brill, Luzac, Leiden, Netherlands, London, 1971, vol. 3, pp. 1026-1027.
22. Charles Kurzman, "Modern Thought," in : *Encyclopaedia of Islam and the Muslim World*, Richard C. Martin (ed.), op.cit., p. 468
23. Robert Rozehnal, "Debating Orthodoxy, Contesting Tradition: Islam in Contemporary South Asia," in *Islam in World Cultures: Comparative Perspectives*, R. Michael Feener (ed.), ABC CLIO, England, 2004, pp. 111-12
24. The Holy Qur'an , al-R'ad 13: 11
25. No name "Muslim Modernists: The Torch-Bearers of Progressive Islam," *The Islamic Quarterly*, vol. 31, no. 3, 1987, p. 194
26. Bashir Ahmad Dar, *Religious Thought of Sayyid Ahmad Khan*, 1<sup>st</sup> edition, Institute of Islamic Culture, Lahore, 1957, p. 113
27. M. Hasan, *Life of Iqbal*, Ferozsons, Lahore, 1978, vol. II, p. 386
28. F. Abott, *Islam and Pakistan*, Cornell University Press, New York, 1968, pp. 106-107
29. Javed Majeed, "Modernity," in: *Encyclopaedia of Islam and the Muslim World*, Richard C. Martin (ed.), Macmillan, New York, 2004, vol. 2, p. 456
30. No name "Muslim Modernists: The Torch-Bearers of Progressive Islam," *The Islamic Quarterly*, op.cit., p. 194
31. Robert Rozehnal, "Debating Orthodoxy, Contesting Tradition: Islam in Contemporary South Asia," in *Islam in World Cultures: Comparative Perspectives*, R. Michael Feener (ed.), op.cit., p. 111
32. Shireen T. Hunter, "Introduction," in *Reformist Voices of Islam; Mediating Islam and Modernity*, Shireen T. Hunter (ed.), op.cit., p. 3
33. Abdullah Saeed, "Trends in Contemporary Islam: A Preliminary Attempt at a Classification," *The Muslim World*, vol. 97, no. 3, July 2007, p. 401
34. Javed Majeed, "Modernity," in: *Encyclopaedia of Islam and the Muslim World*, Richard C. Martin (ed.), op.cit., p. 456
35. John L. Esposito, "Contemporary Islam: Reformation or Revolution," in *The Oxford History of Islam*, John L. Esposito (ed.), op.cit., p. 648
36. Gail Minault, "Chiragh Ali (1844-1895)," in: *The Oxford Encyclopaedia of Islam and the Modern Islamic World*, John L. Esposito (ed.), Oxford University Press, New York, 1999, vol.1, pp. 278-279
37. Abdul Rashid Moten, "Revivalism, Reform and Pan-Islamism: The South Asian Experience," *Jihad al-Islam a Journal of Islamic Studies*, vol.1, no. 2, Jan-June 2008, pp. 31-58.
38. Gail Minault, "Ameer Ali, Sayyid," in: *The Oxford Encyclopaedia of Islam and the Modern Islamic World*, John L. Esposito (ed.), Oxford University Press, New York, 1999, vol.1, pp. 84-85
39. Ibid., p. 649
40. William A. Graham, "Traditionalism in Islam: an Essay in interpretation," *Journal of Interdisciplinary History*, vol. 23, no. 3, 1993, p. 500
41. W. C. Smith, *Modern Islam in India; A Social Analysis*, Ripon Printing Press, Lahore, 1943, p. 318
42. Maulvi Abu Muhammad Abdul Haqq, *An Introduction to the Commentary on the Holy Qur'an*, being an English translation of al-Bayan fi 'Uloom al-Qur'an, Thacker, Spink, Calcutta, 1910, p. 268
43. Aziz Ahmad, *Islamic Modernism in India and Pakistan 1857-1964*, Oxford University Press, London, Bombay, Karachi, 1967, p. 104
44. Ibid.

CHAIRMAN

Department of Islamic Studies  
A.M.U., Aligarh
  
 SUPERVISOR

45. Metcalf Barbara Daly, *Islamic Revival in British India: Deoband 1860-1900*, Princeton University Press, Princeton, New Jersey, 1982, p. 93
46. Available online at [http://en.wikipedia.org/wiki/Rashid\\_Ahmad\\_Gangohi](http://en.wikipedia.org/wiki/Rashid_Ahmad_Gangohi)
47. Referring to the great-grandson of Shah Waliullah Dahlawi, Shah Muhammad Ishaq Dahlawi, who was among the foremost authorities of *Hadith* in his time, the resort of the 'ulama of his era and heir to his grandfather Shah 'Abd al-'Aziz Dahlawi.
48. Abdullah Saeed, "Trends in Contemporary Islam: A Preliminary Attempt at a Classification," *The Muslim World*, op.cit., pp. 399-400
49. John L. Esposito, *Unholy War: Terror in the Name of Islam*, Oxford University Press, New York, 2002, pp. 51-53
50. Abdullah Abbas Nadwi, *Mir-i Karavan*, Majlis-i 'Ilmi, New Delhi, 1999, pp. 26-34
51. Muhammad Nafis Hasan, *Meri Tamam Sarguzasht: Sayyed Abul Hasan Ali Nadwi*, Delhi, 2000, p. 32
52. Abdullah Abbas Nadwi, *Mir-i Karavan*, op.cit., p. 48



CHAIRMAN

Department of Islamic Studies

A.M.U., Aligarh



SUPERVISOR

## CHAPTER 3

## MODERNIST APPROACH OF THE INDO-PAK MUSLIM SCHOLARS

## Introduction

Is Islam compatible with modernity? How do Muslims respond to the continuous change of the world which has grown at a rapid and unprecedented rate in the last century? How do we resolve the problem of maintaining the legacy of the past in our religious tradition and integrate change into society and our lives? How do we introduce change smoothly, which is rare and difficult, without disrupting societies and dislocating values? These are some questions that may trigger a discussion on the relations between Islam and modernity. There are various responses to this problem, depending on our point of view. An economist has one kind of answer, a sociologist perhaps another. A modernist has a certain type of answer, which may be different from the traditionalist's and Islamist's.

Islam like all religious traditions has been subject to multiple interpretations throughout history. Islamic tradition is the product of text and context of sacred scriptures: the Qur'an and *Hadith*, socio-historical contexts and human interpretation. The key issue is the relationship of tradition to modernity. The process of Islamization or re-Islamization to be based on a process of restoration or reformation, a reapplication of classical Islamic doctrine (*ijtihad* and *ijma'* etc.), or a reconstruction of Islamic thought that draws inspiration from the past but formulates new responses to the challenges and realities of a rapidly changing world.

According to John L. Esposito there are four distinct orientation towards change: Secular, Conservative (traditionalists), Neo-revivalist (Islamist, Fundamentalist), and Neo-modernist. Secular advocate the separation of religion and politics or those Muslims who believe that religion should be restricted to private or personal life (prayer, fasting, personal morality).<sup>1</sup> These religiously oriented positions, although differing in distinct ways but they all advocate a return to Islam, indeed they differ in their assumptions, interpretations and methods. The conservative or traditionalist position is that of the majority of the mainstream '*ulama*, who believe that Islam is expressed quite comprehensively and adequately in classical

CHAIRMAN

Department of Islamic Studies  
A.M.U., Aligarh

  
SUPERVISOR

formulations of Islamic law and doctrine. Traditionalist is unwilling to distinguish between revealed, immutable principles and historically conditioned laws and institutions that were the product of human reason and experience. The hold of tradition is especially reflected in those who in principle are open to reinterpretation but reflexively cling to past practices when faced with specific changes. They see no need to go back to the Qur'an or *Sunnah* to develop answers to new modern problems or questions. Nor are they interested in a broad-based reformulations or reinterpretations that replaces traditional Islamic laws. Thus, traditionalists emphasize the following of past tradition or practices and are cautious of innovation that they regard as "deviation" (*bid'ah*). Moreover, traditionalists believe that it is not the law that must change but a society that has strayed from Allah's path. Thus, although many 'ulama agreed to state imposed modern, Western-inspired legal system, it was a temporary compromise rather than an internalized change.

Neo-revivalist or Islamist, often popularly referred to as "fundamentalists" share much in common with conservatives or traditionalists. They too emphasize a return to Islam to bring about a new Renaissance. Although they respect classical formulations of Islam, they are less committed to them. Neo-revivalists claim the right to go back to Islam's original sources, to reinterpret and reapply them to contemporary society. Like conservatives, they attributed the weakness of the Islamic world primarily to the Westernization of Muslim societies, the penetration of its foreign, "un-Islamic" ideas, values and practices. In contrast to traditionalists, however, they are much more, flexible in their ability to adapt to change. At the same time, neo-revivalists have taken issues with the Islamic modernism of Muhammad Abduh and Muhammad Iqbal, which they believed succumbed to the West and produced a Westernize Islam, in their insistence that Islam is fully capable in and of itself to be the sole basis for a Muslim Renaissance. Neo-modernists have produced a host of Islamic political and social movements and organizations that protest and challenge the political and religious establishment in the Muslim world, and they are often sharply critical of the West.

The earlier division of elites in many Muslim societies into modern secular or traditional —based on the bifurcation of education in modern, Western- oriented schools and in traditional Islamic or religious schools. The contemporary revival has

*Robul D. K.*

SUPERVISOR

*Chairman*  
CHAIRMAN  
Department of Islamic Studies  
A.M.U., Aligarh

also produced a new generation of Islamic reformers: neo-modernists, who seek to bridge the gap between the traditionally and the secular educated. They too are activists who look to the early Islamic period as embodying the normative ideal. Although they overlap with neo-revivalists or Islamists, with whom they are often grouped, neo-modernists are more flexible and creative in their thought. After an early traditional education, many obtain degrees from Western-oriented national universities or at major universities of the West. They emphasize the importance of "Islamic modernization and development." This new sector has produced a diverse group of leaders and intellectuals. The Islamic neo-modernists do not reject the West in its entirety rather they choose to be selective in approach. They wish to appropriate the best of science, technology, medicine and intellectual thought but to resist acculturation or the assimilation of Western culture and mores, from secularism and radical individualism. The goal is thus to learn from the West but not to Westernize Muslim society. The distinction is drawn between the rejection of change (modernization) and the critical, indiscriminate, blind imitation of the West.

Islamic reformers or neo-modernists also stress the need to renew Islam both at the individual and the community levels. They advocate a process of Islamization or re-Islamization that begins with the sacred sources of Islam, the Qur'an, the tradition of the Prophet (S.A.W), but that also embraces the best in other cultures. They see themselves as engaging in a dynamic process that is as old as Islam itself. Much as early Muslims interpreted and applied Islamic principles and values to their times and adopted and modified political, legal and economic practices from the cultures they had conquered, the neo-modernists reformer wish to bring about a new Islamic Renaissance (*nahda*) pursuing a similar selective, critical path. They distinguish between Allah's revelation and human interpretations, between that part of Islamic law which is eternal and that which is contingent and relative between immutable principles and regulations that were constructs conditioned by time and place. According to Fazlur Rahman (d. 1988), a distinguished Muslim scholar, observed in his book *Islam and Modernity: Transformation of an Intellectual Tradition* that Muslims need "some first class-minds who can interpret the old in term of the new as regards to substance and turn the new into the service of the old as regards to ideals."<sup>2</sup>

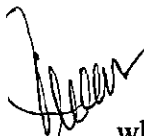
CHAIRMAN

Department of Islamic Studies  
University of Garh

  
SUPERVISOR

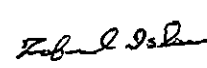
In a recent times the debates are going on about the nature of Islamic law the (*Shari'ah*)? Does Islamization of law mean the wholesale reintroduction of classical law, the development of new laws derived from the Qur'an and the *Sunnah* of the Prophet (S.A.W), or simply the acceptance of any law that is not contrary to Islam? Islamic modernists such as Muhammad Abduh, Sir Sayyid Ahmad Khan, and Muhammad Iqbal to Traditionalists and Islamists—have distinguished between those laws based on clear texts of the Qur'an and *Hadith* and those that are the product of human interpretation and application, the product of reason and custom. Some express this distinction as that between the eternal law of Allah (*Shari'ah*) and its human interpretation and application (*fiqh*) by early jurists. The distinction is often articulated in terms of the classical division of law into a Muslim's duties or obligation to Allah like worship (*'ibadat*) and his or her duties to others like social obligations (*mu'amalat*). The former (for example, the performance of five pillars of Islam, the essential beliefs and practices) are seen as unchanging; the latter are contingent upon historical and social circumstances.

Muhammad Khalid Masud described three discourses of reform; first revivalism which continue from pre-modern times. It is basically the revival (*ithya*) of the practice of the *salaf*, and the reform (*islah*) of the religious practices such as visiting the graves for intercession, health, and prosperity, celebrating birth and death anniversaries of saints and adherence (*taqlid*) to schools of law, second who regards adherence to tradition and religion as the main cause of backwardness of Muslims. Like Mustafa Kemal Ataturk (d. 1938), who abolished the Ottoman caliphate closed religious institutions and adopted European codes, is often mentioned as an example of this discourse. However, this approach is not essentially anti-religious but does not derive its justification from Islamic tradition. Third discourse aimed to root 'modernism' in Islamic modernism. It shares with the other two discourses the urge to reform Muslim society but disagrees with their rejection of modernity or tradition. Instead, it affirms that modernity is compatible with Islam, and a new Islamic theology is required in order to justify this compatibility.<sup>3</sup>

 According to Shireen T. Hunter there are two different discourses on Islam which are popular in the Muslim world; reformist and conservative or traditionalists.

There are different tendencies in terms of philosophical outlook, methodology, and

CHAIRMAN  
Department of Islamic Studies  
A.M.U. Aligarh



SUPERVISOR

modes of operation. Reformist thinkers vary in their methodology of analyzing Islamic scriptural and legal sources, in their view of the allowable scope for interpretation, and in their opinion regarding what aspects of Islamic scripture and laws may be reinterpreted. Some favour only a limited reinterpretation of these sources and exclude the fundamentals of that is embodied in the *usul al-fiqh*, and they may prefer a gradual approach to changing those Islamic laws seen as no longer responsive to Muslims' current needs and conditions. Other reformists advocate a broader scope for reading basic Islamic sources in light of new circumstances. However, reformists emphasize "the restoration of Islam's spiritual rather than ritualistic dimension, the recapturing of its true spirit, which they believe has been buried under layers of ritual and legal constructs, and the achievement of its ultimate, and so far forgotten and unaccomplished, mission, which is to establish justice, mercy, and respect for human dignity."<sup>4</sup>

Until the nineteenth century, reform and renewal had generally meant the elimination of what were seen as exogenous influences on Islam, return to the essentials of the faith, and often a restrictive interpretation of the two major Islamic sources, the Qur'an, and the *Sunnah* of the Prophet (S.A.W). The proponents of this type of reform and renewal believed in the immutability and eternity of the Qur'an and the *Sunnah*. They refuted the view that some contents of these sources were confined to a specific time (that of the Muhammad's Prophecy) and a particular place (Arabia of the time of the revelation) and thus potentially subject to reinterpretation according to changing times and circumstance. Methodologically, although championing *ijtihad* against *taqlid* the proponents of this kind of reform defined *ijtihad* in a narrow sense and allowed a limited role for reason in the interpretation of key sources.

By the mid nineteenth century, however, the terms *tajdid* and *islah* acquired the added meaning of reform in the sense of reconciling Islam with rationalist and scientific thinking and restructuring Muslim countries educational and socio-political institutions more or less along the lines of European intuitions. The Indian Muslim reformer Sir Sayyid Ahmad Khan's movement, especially his educational reform, was also close to this conception of reform. *Islah* in this sense is primarily associated with

CHAIRMAN

Department of Islamic Studies

A.M.U., Aligarh

*Zafar Ishaq*

SUPERVISOR



circumstances. Prophet Muhammad (S.A.W) did not compile a code of law, civil or canonical; nor did he enjoin the Muslims to do so. He rejected the relevance of the traditional 'sources' of civil law in Islam. Regarding each of the 'sources' of Islamic jurisprudence, he claimed these source as completely insufficient to serve as Islamic "sources of law." Regarding the *Hadith* he said

"... the purpose of the *Hadith* is not to elaborate civil law or military law. No doubt, reference has been made to certain questions pertaining to civil or political law, but the aim is only to prohibit certain extremely pernicious practices which were prevalent in those days..."<sup>9</sup>

Chiragh Ali further denied the authority to legislate civil and political problem as such

"The most essential civil and political problems of Islamic *Shari'ah* said to be based on that have been deduced from a single word or sometimes from a single phrase. Uncalled for insistence on following the letter, neglect of the true intent of that has become a characteristic of our exegesis's and our jurists. Of the six thousand verses of the Qur'an, there are only about two hundred which relates not only to civil, penal, fiscal and political matters, but also to prayers and religious rites. It is obvious that these verses cannot provide definite guidance of specific rules about civil law. Many conclusions drawn from them are no more than mere speculations."<sup>10</sup>

According to Maulvi Chiragh Ali there are three constituent elements of the Common Law; first, the Qur'an second, the traditions from the Prophet Muhammad (S.A.W) and his Companions; third, the unanimous consent of the learned Muslims on a point of the civil or legal law not to be found in the two preceding sources; and last, the supplement source, the *qiyas*, an analogy of the process of reasoning by which a rule of law is established from any of the three elements.

### The Qur'an

According to Chiragh Ali the Qur'an does not profess to teach a social and political law, all its precepts and preachings being aimed at a complete revival of the Arabian community. It was neither the object of the Qur'an, to give particular and detailed instructions in the civil law, nor to lay down general principles of jurisprudence. Further he stated that the more important civil and political institutions of the

*Refund Isala*  
SUPERVISOR

CHAIRMAN  
Department of Islamic Studies  
A.M.U., Aligarh

Common Law based on the Qur'an are inferences and deductions from a single word or an isolated sentence. Unquestioning adherence to the letter, and taking not the least notice of the spirit of the Qur'an, is the sad characteristic of the Qur'anic interpretations and deductions of the Muslim legislators. It has been said there are about two hundred out of six thousand verses of the Qur'an on the civil, criminal, fiscal, political, and devotional law etc. There are no specific rules they are mere letters, single words, or mutilated sentences from which imaginary deductions against to reason, and not allowable by any law of sound interpretations, are drawn. In short, the Qur'an does not interfere in political questions, nor does it lay down specifics rules of conduct in the civil law. What it teaches is a revelation of certain doctrines of religion and certain general rules of morality.

### ***Sunnah and Hadith***

Considering the tradition (*Sunnah*) of the Prophet (S.A.W) in the prevalent Islamic jurisprudence, tradition is occupying high position as a 'source.' The modernist Chiragh Ali, when re-examining the second source of the Muslim law that is *Hadith* he shows a far greater critical approach. Chiragh Ali rebutting the above argument by pointing out that the Prophet Muhammad (S.A.W), his Companions and successors had condemned the practice of compiling these traditions this take away them of any religious authority. Further he was particularly unwilling to accept *Hadith* as a reliable source, mainly because *Hadith* generally convey the sense of the Prophet's sayings, but not his exact words of the Prophet Muhammad (S.A.W) and is therefore liable to a mutation or alteration of meaning; and because of the unreliability of the *isnad* (the chain of transmitters) of a *Hadith*. Consequently, he dismissed all *Hadith* whose contents appeared unsuited to current conditions. Chiragh Ali is inclined to reject *Hadith* by saying that the six canonical books of *Hadith* (*Sihah Sittah*) were completed during the third century A.H but the principles lay down by the scholars of *Hadith* for judging the reliability of *Hadith* did not satisfy the laws of historical criticism. They judge *Hadith* on the basis of their internal evidence or inherent rationality but after inquiring whether the narrators of *Hadith* were upright men and whether the chain of narrations went back to the Prophet Muhammad (S.A.W) or his companions. Chiragh Ali further declares that those who collected and sifted *Hadith* made it quite clear that whatever the degree of the reliability of narrators and

CHAIRMAN  
Department of Public Studies  
A.M.U., Aligarh

SUPERVISOR

whatever the strength of *Asnad, Hadith* did not give certain knowledge. Once this is accepted, said Chiragh Ali, there is no need of laying down rational standards for the criticism of *Hadith*, because all *Hadith*, become inherently unreliable.<sup>11</sup>

This is certainly an incontrovertible proof that the civil and political system, founded on hazy traditions and uncertain reports, are in no way immutable or finite.

### *Ijma'*

In regarding the third 'source' *ijma'* stated that the unanimous consent of all the learned men of the whole Muslim world at a certain time on a certain religious precept or practice for which there is no provision in the Qur'an or *Sunnah*, Chiragh Ali showed that how throughout history there were different and diverging opinions on it and how it was considered not authoritative.<sup>12</sup>

Further he stated that none of the four schools of Islamic jurisprudence had claimed any finality for their teachings or legal opinions. They never insisted that their analogical deductions or their opinions be compulsorily followed by their contemporaries, neither the future generation. Chiragh Ali argued that consensus (*ijma'*) of the '*ulama*' could hardly be regarded as a finally binding source of law for it is rejected by the jurist Ahmad Ibn Hanbal (d. 855), by thinker Ibn-Hazm (d. 1064) and by mystic Ibn al-'Arabi (d. 1240).<sup>13</sup>

### *Qiyas*

Chiragh Ali argued that the *qiyas* technically means analogical reasoning based on the Qur'an, traditions, or *ijma'*. It is therefore not an independent source of law, so that the *illat* (effective cause or motive behind the ruling), through a process of reasoning must be found in one of the three sources of law. All these analogical reasonings are doubtful in their origin, and cannot in any way carry weight of authority with them. Notwithstanding this, *qiyas* is considered a very important source of the civil law. How can it then be called a final or immutable law?<sup>14</sup>

### *Ijtihad*

Chiragh Ali stated that it has been narrated by Tirmidhi, Abu Da'ud, and Darimi that Prophet Muhammad (S.A.W), when deputing Hazrat Mu'adh Ibn Jabal (R.A) (d. 627)

*Subul-e-Islam*  
SUPERVISOR

CHAIRMAN  
Department of Islamic Studies  
A.M.U., Aligarh

to Yemen, had asked him how he would decide the case of the people. Hazrat Mu'adh (R.A) said, "I will judge them according to the Book of Allah." Then Muhammad (S.A.W) asked again, "And if you do not find it in the Book of Allah?" The former returned, "I will judge according to the precedents of the Prophet Muhammad (S.A.W)," but he was once more questioned, "If there be no such precedent?" to which it was speedily replied, "I will make efforts to form my own judgment (*ajtahidu ra'i*)"<sup>15</sup> Prophet Muhammad (S.A.W) thanked Allah for this judicious opinion of his delegate.

He further argued that the term '*ijtihad*' is a purely technical term and its use in that science, is to express the referring of a difficult case to some analogy drawn from the Qur'an and the *Sunnah*. But such was not the case during Prophet Muhammad's (S.A.W) time. In the classical Arabic it was, and is, used to mean making great efforts, and when the word "*ra'i*" or opinion, is suffixed to it, it means making effort to form a judgment Hazrat Mu'adh (R.A) said, "*ajtahadu ra'i*" that is, "I will make efforts to form my own judgment." He argued Hazrat Mu'adh (R.A) did not use the simple word "*ijtihad*" which is now restricted to a particular and technical meaning, but he prefixed it with the word "*ra'i*," my own judgment. Secondly, he did not and could not use it in its subsequent technical sense now in use, which got currency among the legists centuries after Hazrat Mu'adh (R.A). Moreover, he clarified that when stress on the word *ijtihad*, as it simply signifies making effort, moral or mental, but when lay stress on the word "*ra'i*" opinion, judgment, and thought; and the tradition secures for a wide field of spiritual development, moral growth, an intellectual and enlightened progress, and reformed legislation. It released from the four schools of jurisprudence, and encourages to basis all legislation on the living needs of the present, and not on the fossilized ideas of the past.<sup>16</sup> In short he stated that *ijtihad* itself not an independent source of law, but it is related to other three sources. Its ruling can therefore be neither final nor immutable.<sup>17</sup> Finally, he asserted that *ijtihad* is use in order to overcome the mental decay which he thought the traditional theologian is still imposing on modern Islam.

#### Social Issues: Slavery, Divorce and Polygamy

Regarding the jurisprudence (*fiqh*) Chiragh Ali stated that the Islamic jurisprudence should be re-codified according to the principles of the Qur'an. He said that some

CHAIRMAN  
Department of Islamic Studies  
A.M.U., Aligarh

*Chiragh Ali*

SUPERVISOR

parts of Islamic *fiqh* are quite in consonance with the requirement of every age and in spite of the changes that have taken place in modern times the (*fiqh*) agree either the spirit of the age and the needs. But there are parts of Islamic *fiqh* which do not fulfil the requirements of the modern age, whether it is in the Indian or in the Ottoman Empire. The parts of the *Shari'ah* which deals with political arrangements, slaves and slave girls, marriage and divorce should be rearranged and rewritten according to the teaching of the Qur'an.<sup>18</sup>

Regarding the polygamy Maulvi Chiragh Ali stated that Islamic personal law should be viewed in the historical context of the pagan Arab practices of that time, which included infanticide, unrestricted polygamy, and exploitation of women in every possible way. In addition Chiragh Ali said that it is in fact there is no proof of Islam having sanctioned polygamy. It is another matter that under certain social conditions polygamy becomes necessary in order to save women from starvation. For example, if due to internal or external warfare, more than half a population is exceeded by the female population in the proportion of one is to two, it would be better to permit polygamy in such a country in order that widows and helpless women may be looked after. Probably polygamy in Saudi Arabia started under some such conditions. In any case, polygamy is not intrinsically evil but some of its concomitants injustice and inequality are unmixed evils.<sup>19</sup>

Chiragh Ali put light on the institution of divorce, he said that it is a mistake to think that the Prophet of Islam freely permitted men to divorce their wives or that he permitted divorce on easy conditions. On the other hand, he tried his best to stop the practice of divorce and keep it within bounds. He never permitted men to divorce their wives without some sexual guilt on the part of women or without resorting to a court of law. All the rules regarding divorce mentioned in the Qur'an relate to those conditions when the quarrels between husband and wife reach serious proportions or when they hate each other or when their difference become so acute that they find it impossible to live with each other.<sup>20</sup> Chiragh Ali further argued that Muslim divorce laws have to be studied as gradualist reforms in the ancient Arabian society's practices and laws. This divorce system restrict to some extent man's primitive freedom of wilful separation and to provide for women some economic security

*Rehman Islam*

SUPERVISOR

through dowry and other obligations binding on the divorcing husband compared with paganism, Judaism, or Christianity. Islam gave the woman a fairer deal.

“The Mosaic Law fell short of accomplishing any great good for the moral and social elevation of the Hebrew females, and the New Testament did comparatively nothing towards their worldly preferment. Emancipation of women in the West is a heritage of Roman law and primitive Teutonic tolerance rather. The dogma of original sin in Christianity explains the unparallel degradation of women in the medieval West. Islam, on the other hand, changes the attitude towards women to one of respect, kindness, and courtesy. The Muslim law of inheritance, giving woman exclusive right to own her property, compared favourably with the British law. Man’s superiority is recognized by the only in matters relating to his natural attributes.”<sup>21</sup>

Chiragh Ali comparing the institution of slavery in other religion particularly Christianity argued that it is only very recently that Christianity has taken to the condemnation of slavery. Till the nineteenth century slavery was considered to be absolutely lawful by the Christian world. It is only Islam or the Qur'an which put a stop to the practice of slavery and gave orders for the emancipation of the prisoners of war. Philosophers, Prophets and teachers before Islam never thought of abolishing slavery or of reforming the system as then it existed. Only the Prophet of Islam abolished slavery in the seventh century and took steps to reform the condition of the slaves. He took political, legal and religious measures so that no one should be enslaved in future and the number of existing slaves may be reduced to the minimum. He enacted laws, religious as well as moral, to emancipate the existing slaves but he did not enact a single law thorough which new slaves should be made.<sup>22</sup>

According to Chiragh Ali, Islam laid down a number of rules, the object of which was to reduce the number of existing slaves. For example, it was laid down that if a man wanted to expiate some of his sins, he should grant freedom to a slave. Thus, if a man murders an innocent person or takes a false oath, or neglects to keep fasts, the only way for him is to emancipate a slave. If a slave wants to enter into a contract with his master for the purchase of his freedom, the master cannot refuse to enter into such a contract. These rules and injunctions do not help the maintenance of slavery. Rather, they are intended to abolish the system altogether. He also stressed that slavery was incompatible with the true spirit of Islam.

*Zafar Ishaq*

SUPERVISOR

CHAIRMAN  
Department of Islamic Studies  
A.M.U., Aligarh

### Sir Sayyid Ahmad Khan's (1817-1898) Reformism and Modernism

Sir Sayyid Ahmad Khan was a multidimensional personality, a creative thinker, a philosophical theologian, a community leader, and educationist and a liberal modernist. In the nineteenth century Sir Sayyid Ahmad Khan surveyed the abysmal state of the Muslim community in India like defeated, powerless and demoralized after the first war of Independence, which resulted in the formal British colonial rule and the end of Muslim dominance in the Indian Subcontinent. For Sir Sayyid Ahmad Khan, Muslims needed to change the way they saw and responded to the modern world; he devoted his life to religious, educational and social reform. This uprising had left a great impact on Sir Sayyid's thought most importantly, it convinced him that "the best of Eastern civilization could and should be assimilated by the Muslims because the "pure" Islam taught by the Qur'an and lived by the Prophet was not simply unopposed to Western civilization but was, in fact, its ultimate source and inspiration."<sup>23</sup> According to Khalid Masud, Sir Sayyid Ahmad Khan who was trained in traditional sciences, joined the judiciary as a sub-judge under the East India Company in 1840 and remained loyal to the company during the first war of Independence (1857) – but the event transformed his personality deeply. As an author of several scholarly works on religion, history and archaeology, he was proud of his heritage. He believed that Muslims and Europeans must share their heritage of sciences with each other. His personal experience of modernity in 1857 made him critical of British perceptions of Islam and Muslims<sup>24</sup> as Westerners or European scholars devalued and criticized Islam as well as put several accusations on Islam and Muslims. For instance Islam is against reason and science and Muslims supports tyranny etc.

The Indian reformist and modernist Sir Sayyid Ahmad Khan's attempt to interpret Islam met with great opposition. It is no doubt that he was the first man in modern India who realised the necessity for a new interpretation of Islam that was liberal, modern and progressive. In the modern period, the political supremacy of the West brought about many new problems and situations to the Muslim world, "Islam was now face to face with this new Western culture that had acquired the strength of political ascendancy as well."<sup>25</sup> It was in this atmosphere that Sayyid Ahmad came forward with the new way of meeting this challenge from the West. He stood for

*Robul Islam*  
**SUPERVISOR**


cooperating in the political field, assimilation in the cultural field and reorientation of the Islamic ideology in the intellectual field.

Sir Sayyid who had analysed the causes of decline asserted that social and economic backwardness of the Muslims is the real cause of this behaviour. If their worldly affairs remained in a state of neglect, then their religious ideology would become the target of attack from all sides. For this their social and cultural rehabilitation was the prime necessity in order to prove that Islam was the only true religion in the world. He put before a very comprehensive programme for their religious, social, economic and moral regeneration. Unless the Muslims are prepared to undertake this task, they will not be able to advance culturally and economically at all.

He was convinced that Muslims needed religious reform, especially in theology and jurisprudence. Addressing a gathering of Muslims in Lahore in 1884, Sir Sayyid Ahmad Khan said: 'Today we are, as before, in need of a modern theology (*jadid 'ilm al-kalam*) whereby we should either refute the doctrines of modern sciences, or undermine their foundations, or show that they are in conformity with Islam.'<sup>26</sup> He chose the third option, as the Muslim theologians had done in early Islam adopting Greek sciences. He said that the old theology founded on Greek metaphysics was no longer sufficient, because, unlike the old, the new sciences relied on experiment and observation.<sup>27</sup>

Sayyid Ahmad Khan was the first to claim that the perceived conflict between science and religion was an artefact of the epistemology (the philosophical theory of knowledge) developed by classical theology; he stressed the need for a new theology (*jadid 'ilm al-kalam*). He explained that, in Islamic tradition, classical theology was developed as a methodology to respond to challenges posed by the Greek sciences. It based on Greek speculative thought, epistemology and ontology, classical theology cannot appreciate the empirical methods of modern science. The challenges posed by modern science called for a new theology. Sayyid Ahmad Khan rejected the idea that modern science contradicted the scriptures. The laws of nature discovered by the modern sciences are the work of Allah. They cannot, therefore, contradict scriptures, which are the Word of Allah. A number of other Islamic modernists have underscored the need for a new theology to review classical epistemology and ontology.<sup>28</sup>

CHAIRMAN  
Department of Islamic Studies  
A.M.U., Aligarh

  
SUPERVISOR



### New Theology of Modernity or *Jadid 'Ilm al-Kalam*

Generally, Jamaluddin Afghani (d. 1897) and *Mufti* Muhammad Abduh (d. 1905) are claimed to be the founder of Islamic modernism, but Sayyid Ahmad Khan is the first Muslim thinker who stressed the need for *jadid 'ilm al kalam*. His theology of modernity differed from that of Muhammad Abduh who remained largely faithful to ancient Islamic theology. Sir Sayyid's interest in modernity was not merely intellectual he experienced the cruel and violent as well as the liberating processes of modernity.<sup>29</sup> William Muir, a devout Christian missionary and a secretary in the Frontier province in India in the mid-nineteenth century, characterized Muslim stories about Muhammad the Prophet (S.A.W) and his Companions as legendary and 'multitudes of wild myths.' He contended that Prophet Muhammad's marriages and wars were in clear contrast to Christian moral values.<sup>30</sup> Sir Sayyid wrote in defence of Prophet Muhammad (S.A.W) refuting William Muir and other critics of Islam and Muhammad (S.A.W). It was during these writings that he realized that the old Muslim theology was not helpful in responding to the Western criticism of Islam.

Sir Sayyid Ahmad Khan rebutted William Hunter's report (1871) on 1857 that claimed that the tenet of *jihad* obliged Muslims to rebel against the non-Muslim rule, and to reject modern sciences and education. He clarified that these were bad English governance and mutual misunderstanding that caused the revolt, not the Qur'anic teachings on *jihad*.<sup>31</sup> Sir Sayyid Ahmad Khan perceived three threats to Islam in nineteenth century India viz., missionaries, European prejudices against Islam, and the doubts about Islam in the Muslim mind. In his address to the *Anjuman-i Himayat-i Islam* in Lahore in 1884, Sir Sayyid Ahmad Khan called for *jadid 'ilm al-kalam* to respond to these threats. In this speech Sir Sayyid refers to two levels of this need: one the need of a rational and critical framework to explain Islam, and second the need for the restatement of Islam within that framework. In his address by stating that there are two types of belief: unquestioned belief and critical belief. It is the second type of belief that demands proof for the truth of everything. During the Abbasid period when Greek sciences became popular among Muslims, critical belief found discrepancy between the tenets of philosophy, which they acknowledged as true, and the contemporary teachings of Islam about which they became doubtful. "The 'ulama in that period defending Islam in three ways; first they proved that tenets of Greek

wisdom and philosophy, which were against Islamic teachings, were wrong. The second was to formulate such objections to the propositions of Greek wisdom and philosophy by which these tenets would become doubtful. The third was to harmonize between the tenets of Islam and the tenets of wisdom and philosophy. By pursuing this debate a new science originated among Muslims which came to be known as '*ilm al-kalam*.'"<sup>32</sup>

Sir Sayyid Ahmad Khan was convinced that an encountering with science was not a new experience, also during the Abbasid period Islamic civilization had been enriched by Greek sciences. The Muslim scholars also made their own contribution and left a rich intellectual legacy, which has brought Renaissance in Europe. Thus, he argued that there evolved a theory of diffusion and assimilation on the ground of Islamic frame of reference the acceptance of modern sciences and national progress. He pointed out that the '*ilm al-kalam* (scholastic Theology) that the ancient '*ulama* developed to confront Greek philosophy had some success. But today it is "neither sufficient for the firm believer, nor does it satisfy the mind of the doubter."<sup>33</sup>

Calling for development of *jadid 'ilm al-kalam*, Sir Sayyid Ahmad Khan said, "Today we need, as in former days, a modern '*ilm al-kalam* by which we either render futile the principles of modern sciences or make them doubtful, or bring them into harmony with the doctrines of Islam."<sup>34</sup> Further he stated that how fundamentals of Islam, namely unity of Allah, prophecy, and so on can be rationally explained because human nature corresponds with nature and the teachings of Islam being "Words of Allah" are not in contradiction with nature being the "work of Allah." His call for new Islamic theology identified three alternative options for the new framework: (1) to refute the questions posed by modern science, (2) to question their accuracy, or (3) to accept them. By the time Sir Sayyid Ahmad Khan made this call, he had begun developing a new framework for the interpretation of the Qur'an and a new method of reasoning in 1862. He wrote a commentary on the Qur'an to resolve what he regarded as conflicts between science and the Qur'an.

In *al-Tahrir fi Usul al-Tafsir* (a written statement on the principle of exegesis) published in 1892, he proposed fifteen principles for the exegesis of the Qur'an. As these principles constitute Sir Sayyid's new theology, a brief analysis of these principles is given below. The first eight principles respectively are statements about

*Refined Islam*

SUPERVISOR

CHAIRMAN  
Department of Islamic Studies  
A.M.U., Aligarh

the unity of Allah, the Prophecy of Muhammad (S.A.W), revelation, the reality and true nature of the Qur'an, and Divine attributes. The ninth principle explains the relationship between the Qur'an as the "Word of Allah" and nature as the "work of Allah." "There is no matter in the Qur'an disagreeing with the laws of nature."<sup>35</sup> He clarifies that the Prophet did not claim any miracle, as evidenced in the Qur'an (18:110). He argued that miracles are not in conformity with the laws of nature and concluded saying, "We declare openly that there is no proof of the occurrence of anything supernatural, which, as it is asserted, is the miracle."<sup>36</sup> Explaining why earlier scholars did not raise any objection to the irrationality of some of these miracle stories, he wrote, "The natural sciences had not progressed and there was nothing to draw their attention to the law of nature and to make them aware of their mistakes."<sup>37</sup>

The principles from tenth to thirteenth respectively state Sir Sayyid's position on the compilation and collection of the Qur'an. He rejects the traditional theory that some verses in the Qur'an were abrogated and no longer applicable. The Qur'an does speak about abrogation (*naskh*), but the meaning of the term has been continuously debated. The doctrine of abrogation was used in old theology to explain apparently contradictory statements in the Qur'an. The idea of abrogation also gained significance to justify the claim that the revealed laws in the Qur'an cancelled the validity of earlier revelations. Some scholars like Abu Ishaq al-Shatibi (d. 1388) explained that abrogation in effect means clarification, not cancellation of a verse. Shah Waliullah (d. 1762) questioned the exaggerated number of abrogated verses claimed by the 'ulama of earlier generation. He also rejected the idea of contradiction in the Qur'an and instead argued that these verses in fact mutually explained each other. For him the Qur'an is the most essential source that overrides the sayings (*Hadith*) and practice (*Sunnah*) of the Prophet (S.A.W) and the juridical doctrines (*fiqh*), which were the decisive sources for the orthodoxy. He also rejected the old Muslim theologian's claim that according to the Qur'an, the Bible and other revealed books were corrupted and therefore abrogated. He explained that Qur'an spoke about the corruption of understanding the text, not the corruption of the text itself.

### Sir Sayyid's Philosophy and Methodology

Sir Sayyid Ahmad Khan wanted to make reform (*islah*) in the Muslim Society and argues that first the reform requires the use of a scientific and historical methodology

for reading and interpreting Islamic history and textual and other sources; second “the challenges of the Western institutions could only be faced by remodelling Muslim interpretations of religion and history on the basis of modern science.”<sup>38</sup>

### Religion and Science

The modernist of Indo-Pak Subcontinent Sayyid Ahmad brought phenomenon of ideological change which is so called medieval to modern Islam by his religious thoughts in the nineteenth century. Not only that he took keen interest in highlighting the importance of these changes in his religious outlook but he had also promoted the critical study of these changes. For instance in the preface of *Tasanif-i- Ahmadiyah*, he wrote:

“There are many people who witness the revolutionary changes (*inqilab*) in this world yet few reflect upon them. There are even fewer people who realize the revolutionary changes in their own ideas and think about and seek to understand their causes...”<sup>39</sup>

*Tasanif-i-Ahmadiya*, shows that Sayyid Ahmad regarded his religion as the most important element of his intellectual achievement. He claims that his religious thought developed for intrinsic reasons and that this development proceeded on rational lines as opposed to a blind following of tradition and beliefs. He did not think that his ideas had altered simply in consequence of a radically changing social and cultural pattern, instead, he regards it as the ultimate motive of his endeavour in religious thought to contribute to the re-establishment of “true” Islam, the pure and original Islam, unencumbered by the accretions of later development.

He believed in the compatibility of religion and science, and he considered natural law and Divine law to be the same, because he believed that there could not be disagreement between the Word and the work of Allah. If there was an apparent contradiction between the scientific fact and a religious rule, then the latter had to be reinterpreted according to scientific evidence. On the basis of his research, he came to the conclusion that, “if we keep in view the principles deducible from the Qur’an. It is found that there is no contradiction between the modern sciences, on the one hand, and the Qur’an and Islam, on the other.”<sup>40</sup>

Reason had a pivotal role in Sir Sayyid's philosophy and methodology. He regarded reason not as a faculty of mind but as a human function that gets "perfected by use."<sup>41</sup> As he put it, "the error of one person is corrected by the reason of another and the error of an age by the future age."<sup>42</sup> Further, he equated reason with understanding and considered it an acquired quality that enables human beings to distinguish between good and bad, right and wrong, proper and improper. According to Sir Sayyid, (who used terms like understanding, reason, and intellect interchangeably) "the only criterion for a person having 'reason,' 'intellect,' or 'understanding,' is behavioural rather than substantive."<sup>43</sup> His reason and the laws of nature and therefore in perfect harmony with modern scientific thought. The Qur'an and the *Sunnah* of the Prophet (S.A.W) were interpreted from this perspective.

The theory, which distinguishes between universal principles and local customs in a religion, and which has come to serve as the basis of the concept of collective *ijtihad* in modern Islam, was initially designed to demonstrate that Islam has been compatible with liberal social values. The problem of Islam's compatibility with liberal scientific values, as distinguished from liberal social values was earlier faced by Sayyid Ahmad Khan. He set for himself the task of establishing the idea that Islam is free from the concept of the supernatural, a concept which he held to be contrary to human reason. He writes that:

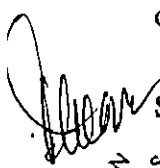
Any religion which is true or claims to be true cannot contain such elements in it as are contrary to nature and offended human reason ... A true faith in its pristine purity, is absolutely free from such supernatural and irrational elements.<sup>44</sup>

Sir Sayyid believed that science and technology strengthened Islamic conviction since Islam was not dialectically opposed to reason. He believed that modern education to be an ally of Islam—sustaining it with rationalist underpinning. His modernistic interpretations can be divided into three categories i) The Qur'an and the apostolic Traditions, ii) the demythologizing of Islam and iii) creation of modern orientation for Islam.

**Sir Sayyid Ahmad Khan Views on Main Sources of *Shari'ah***

Sir Sayyid Ahmad wanted to assert pure *tawhid* (Unity of Allah) and believed that was to be achieved only by a radical return to the "Islam of the days of the Prophet

  
SUPERVISOR

  
CHAIRMAN  
Department of Islamic Studies  
A.M.U., Aligarh

(S.A.W).”Accordingly he emphasizes the importance of the Qur’an and *Sunnah* as a criterion of thought and conduct and is consistently against innovation. The most serious threat to *tawhid* in India comes from Hindu practices that have crept into the life and thought of Indian Muslims.

1. **Qur’an:** He was keenly aware of the need for *ijtihad* (the right of interpreting Islam) in modern times. On this subject he was deeply influenced by Shah Waliullah. Shah Waliullah went back to the original sources of Islamic law, the Qur’an and *Hadith*. He stressed a rational reinterpretation of Islamic thought to make it acceptable to the new age. He pointed out that Islam would not be understood by Muslims nor appreciated by others unless it was presented in a rational way. Sir Sayyid was very much impressed by the rational approach of Shah Waliullah. In Sir Sayyid’s effort to harmonize the laws of nature with Islam, he acquired the title of “*nechari* (naturalist).”

Sir Sayyid Ahmad Khan adopted a rational approach towards the study of the Qur’an. He concludes that “I found that if the principles yielded by the Qur’an were adopted there remained no opposition between the modern sciences and Islam.”<sup>45</sup>

Sir Sayyid tried to define the basis of Islam that is Qur’an, he argued that the only reliable and trustworthy basis of understanding Islam is the Qur’an. In his book “*Essays on the life of Muhammad*,” he developed this view and supported it by saying of Hazrat ‘Umar R.A that “Book of Allah is sufficient for us.”<sup>46</sup> Further he states that the changed conditions of modern life, the increase in human knowledge and the peculiar position of the Muslims in the present day, demands that we must try to solve our problems in the light of our own experiences, unhampered by the saying of the ancient doctors and the thinkers.

Sayyid Ahmad Khan held that the Qur’an being the Word of Allah must be in conformity with the work of Allah and so there can be no contradiction between the two. On the basis of this principle he tried to put forth a new interpretation which would be in conformity with the spirit of the times. For this reason he has quoted this Qur’anic chapter (iii, 7) where it is asserted that it contains verses both clear and allegorical. He states in this regard that it is evident Islam is a true religion of nature, with the change of time and situation, with the increase of human knowledge and

CHAIRMAN

Department of Islamic Studies  
A.M.U., Aligarh

*Abul Hasan*

SUPERVISOR

experience there must be always a corresponding change in mental outlook of the people and these allegorical verses of the Qur'an will reveal meaning and significance to the current problem and situations and it is the very purpose of the Qur'an. Moreover Sir Sayyid's interpretation of the Qur'an which goes as; the Qur'an is true, containing nothing anti-historical or incorrect; Allah's both positive and negative attributes "are the essence itself," having no limitation /free from error. In order to prove modern approach of Islam Sir Sayyid believed that; the Qur'an was revealed on the Prophet (S.A.W) gradually according to the requirements of a situation; the revelation cannot be opposed to scientific quality; and also sufficient linguistic ability in Arabic must be develop to appreciate subtle expression of the Qur'an.<sup>47</sup>

2. **Hadith:** Different modernists adopt different positions with regard to *Hadith*. While some reject *Hadith* out rightly, others agreed that the greatest care should be exercised in the acceptance of *Hadith*.<sup>48</sup>

Sayyid Ahmad distinguished between traditions based on purely religious and worldly affairs. Traditions of the Holy Prophet (S.A.W) which refer to religious injunctions are obligatory for the Muslims to accept and follow where as those deals with worldly affairs are not called upon to necessarily follow them. It means that in social, economic and cultural affairs Muslims are free to adopt anything that is most suitable to problem, situation and time but it must be in conformity with the fundamental spiritual values of Islam. The form of social, political, economic and cultural institutions cannot be determined as they existed in the early Islam. For example dressing, habits of taking food etc. He considered that these worldly matters could be changed and these should not be treated as the eternal verities incorporated in the Qur'an.<sup>49</sup>

Bashir Ahmad Dar stated that regarding the tradition's authority to drive legal rulings Sayyid Ahmad was of the view that the traditions purport to convey only the sense and do not employ the exact words of the Holy Prophet (S.A.W) cannot be used to derive legal rules from them as in the case of the Qur'an. According to the modernists, that not to rely too much on traditions. Sir Sayyid was opposed to those ancient jurists who considered authority of the tradition in the matters related to legal rules and in interpreting the Qur'anic verses for this purpose. He denied that any

tradition, howsoever, authentic, could abrogate or overrule or qualify any general principle of the Qur'an.<sup>50</sup>

Sir Sayyid stressed the importance of relying on the Qur'an and sifting the false *Hadith* from the reliable ones. He tried to remove "the corrosive elements" and accretions that he believed were seriously detrimental to Islam in his day.<sup>51</sup> He called for a critical assessment of the *Hadith*, challenging their historicity and authenticity.<sup>52</sup> In other words his attitude was simple and rational. He argued that the authenticity of the *Hadith* also based on the content of the *Hadith* and not only on the authenticity of the chain of transmitters as considered did by the traditionists. So, it is necessary to examine all the collections critically and discard all those which are found to contradict the Qur'an, human experience and reason. He tried to avoid any discussion on the basis of mere tradition in the *Tafsir*.

In this regard Sir Sayyid point out that the vast majority of the Prophet's traditions were not verbally transmitted to the later generations. Even the Companions and their successors did not relate traditions from the Prophet in the exact words which the Prophet (S.A.W) had used in making his statements. The narrators of the traditions used their own words to convey the sense of the Prophet's utterances. The second narrator did not use the phraseology of the first narrator but conveyed in his own words the meaning and sense of the statement he had heard from the first narrator. The third, fourth and all subsequent narrators did the same. Thus, the traditions recorded in the books of *Hadith* contain the phraseology employed by the last narrator and it is difficult to say how many changes the words have undergone in this process from the original words used by the Prophet (S.A.W). It should not surprise us if some of the narrators have not been able to catch the sense of the preceding narrator or have misunderstood them, thus changing the entire sense of the traditions. Even the Companions of the Prophet (S.A.W) misunderstood him some times as is evident from what happened with regard to the tradition concerning the question whether it is possible to hear the dead or the tradition concerning the punishment of the dead, if their dear one loudly wept over them. He is not inclined to accept *Hadith* unless it is tested by reasoning (*dirayah*).<sup>53</sup>

Sir Sayyid argued that revelation and natural law are identical. In the similar Sir Sayyid Ahmad Khan applied the rational approach to highlight relative

CHAIRMAN  
Department of Islamic Studies  
A.H.U., Aligarh

Ref. I. Is. Khan

SUPERVISOR



importance of *Hadith* for the modernization of Islam. Sayyid Ahmad believed that classical traditionists did not take care in collecting “six sound works of *Hadith*” (*Sihah Sittah*) a sizeable number of *Hadith* are false. He urged that the time has come, when the traditions should be tested on the touch stone of rationality. The fact that a tradition is included in one of the “six sound works of *Hadith*” of tradition is no guaranteed of its soundness he claimed. After establishing a hierarchy of reliable *Hadith* literature of which four categories were mentioned. He argued that each tradition should be accepted only after testing its rationality. Sir Sayyid established a method for testifying the authenticity of *Hadith*: a tradition is, no doubt, false if it is contrary to established historical facts or narrated by an enemy of Muhammad (S.A.W) or deals with such religious obligations which should be known and discharged by all, but is narrated only by one individual, or contravene the *Shari'ah*, defies human intelligence and is contrary to contemporary standards of comprehension. A tradition is false if it describes an event which in the case of its occurrence should have been witnessed by thousands of people, but is narrated by only one individual often unidiomatic expressions and unsuitable subject matter of a tradition betray its spuriousness. A tradition indicating punishment or reward completely out of proportion to the corresponding acts of sin or merit, or promising a reward for a pilgrimage to be obtained for insignificant deeds cannot be sound. Similarly no sound and authentic tradition can bestow upon ordinary individuals extraordinary and significant blessings of Allah which are granted only to Prophets. Lastly, should the narrator admit the false nature of a tradition, and then naturally it should be rejected.<sup>54</sup>

Likewise Shah Waliullah he was of the view that most of the traditions deal with different legal matters reflected the customs prevalent among the Arabs of those days so it is not binding on Muslims to strictly follow them, for instance in the matter of penal law, he refused to accept *rajm* (stoning to death) as the punishment for fornication for two reasons. First, the Qur'an does not mention it and, secondly the tradition support this view, according to him, to uphold the custom prevalent in those days among the Arabs in imitation of the Jews. Similarly, in the case of murder there was prevalent among the Arabs the alternative of ransom money to be paid to the family of the deceased. According to Sir Sayyid it could not legally practicable today. Moreover, he tried to prove that the Qur'an did not sanction it at all.<sup>55</sup>

*Rafiqul Islam*  
SUPERVISOR

CHAIRMAN  
Department of Islamic Studies  
A.M.U., Aligarh

### 3. Law-making and Islamic jurisprudence

Muslim modernist approach related to the Islamic jurisprudence (*fiqh*) is much more radical. It is recognized that our Muslim *fiqh* largely based on the *ijtihad* of certain legal experts and it is emphasized that just as they made their own *ijtihad*, Muslims of the present times are free to exercise their own *ijtihad*. It is also recognized that man made laws change with the change of times, and what the Muslim jurists thought and wrote for their own times is not eternally binding on the present days Muslims. Modern Muslim legislation should go back to the original sources that are the Qur'an and the authentic *Hadith*. At the same time modernist claimed that it is not denied that medieval Muslim jurisprudence contains some useful material for modern legislation, but this material will have to be re-valued. It is also stressed that all legislation aims at the promotion of human welfare and that part of Muslim jurisprudence which does not satisfy the requirements of human welfare will have to be dispensed with.<sup>56</sup>

a) ***Ijtihad***: the modernists claim the right to reinterpret and reformulate Islamic teachings in the light of modern thought and problems confronting the Muslims. They uphold *ijtihad* as a means of authorizing and legalizing their modernist interpretation of Islamic teaching and doctrines. They do not accept *taqlid* because it confines one to relying and depending on classical and medieval interpretations of Islamic teachings and doctrines.

Sayyid Ahmad adopted *ijtihad* and opposed *taqlid*. He asked Muslims to forsake *taqlid* by going back to the light and spirit gained from the Qur'an and the Prophetic traditions in the light modern scholarship and science. Such a method would save Islam in India. He stood strongly for *ijtihad* in almost all matters and did not like to limit its exercise by the unanimity of certain jurist at any period.

In this way Sayyid Ahmad Khan's attitude of liberal interpretation succeeded in paying the way for modern progressive trends in Islam. He was of the view that if Muslims do not make *ijtihad* and considered the decisions of ancient jurist as binding and sacred then there will be left no scope for creative efforts in any sphere of life. He was against the spirit of *taqlid*. He convinced that all educated and sensible Muslims have the right to interpret Islam for themselves in the matter which is not clearly set

CHAIRMAN  
Department of Islamic Studies  
A.M.U., Aligarh

*Rafiqul Islam*

SUPERVISOR

for in the text (*nass*). Thus Sir Sayyid Ahmad Khan stressed the importance of *ijtihad* and the rational interpretation of the sources of Islamic religious thought. He considered this necessary because he believed that unless Islam was presented in a rational way it could not be understood or accepted by modern Muslims. In the modern period, *taqlid* was the first principle to be eliminated by modernist Muslims from the guiding doctrines of Islam. Sir Sayyid Ahmad Khan rejects the doctrinal basis of *taqlid* as erroneous:

By this erroneous belief (i.e., that the doors of *ijtihad* would be closed and that nowadays a *mujtahid* (who does *ijtihad*) would be superfluous we do harm the Islamic religion and society seriously. We should aware of the fact that times change and that again and again we are confronted with new questions and new needs... in other words today we also want *mujtahidin*.<sup>57</sup>

b) *Ijma'*: He did not recognize *ijma'* as the source of Islamic law at all. He was very much in favour of *ijtihad* in almost all matters and did not consider the limit exercised by the unanimity of certain jurists at any period. He argues it is possible that this unanimity may be due to the peculiar circumstances then obtaining and so with the change of times such decisions lose their force and validity. Similarly he did not give due importance to the *ijma'* of the Companions of the Prophet. He was of the view that the problem faced by the Muslims of today can be solved better by them in keeping view the whole situation and no earlier decisions can claimed universally binding on Muslims.<sup>58</sup>


Thus, it clearly shows that Sayyid Ahmad had made serious efforts towards reinterpreting Muslim theology for his own age.

### Social and Educational Reforms

Sir Sayyid approaches of the Muslim social reform included Islamization plus modernization. He owed his social reforms through his monthly journal *Tahzib al-Akhlaq* which was modelled on the pattern of the *Tatler* and the *Spectator* (the British journals).<sup>59</sup> *Tahzib al-Akhlaq* has main aims and objectives which include inducing the Muslims to accept modern civilization; presenting Islam as a stimulus to civilization's progress; popularizing natural sciences among the Muslims; elimination



CHAIRMAN  
Department of Islamic Studies  
A.M.U., Aligarh

  
SUPERVISOR

from Muslim society the un-Islamic customs and practices of the Hindus and the religious superstitions of the Jews and the Roman Catholics...<sup>60</sup>

To achieve these goals he recommended that some of the Muslim mores which had been influenced/ exerted into the Muslim society by contacts with the Hindus be replaced by the Middle Eastern Islamic customs and selective Western manners. Also he urged the Muslims to adopt a Western orientation stressing science and secular education.

To promote mutual appreciation of each other's heritage of sciences, he founded a scientific Society in 1864 to translate Arabic, Urdu and Persian books on natural sciences into English and works on modern science into Urdu. A visit to Britain in 1869 left him greatly impressed by English culture and educational institutions. On his return, he launched a journal on moral reform (*Tahzib al-Akhlaq*) in 1870 and founded the Mohammedan Anglo-Oriental College at Aligarh in 1875, India's first Muslim institution emulated Cambridge and Oxford and was intended to educate a new class of modern Indian Muslim. It mainly aimed at the liberalization of ideas, broad humanism, a scientific world view, and also a pragmatic approach to politics. It leads the transition of the younger generation of Muslim elite from almost medieval conservatism to at least superficial modernism. But the break between the pragmatic modern physical sciences and the data of revealed religion alarmed him as making rift in the Muslim younger generation whom he was leading from the past to the present. So it is his primary motive of speculative modernist theology to bridge this break. His highly intellectual Institute Gazette *Tahzib al-Akhlaq* brought modernism as a potent force and considerably changed the course and direction of Islam in Indo-Pak Subcontinent.

An analysis of Sir Sayyid approach to history and his view of social and educational problems of Muslims reveal that his life was devoted to the ideal of modernity. To him the nineteenth century was characterized by science, which results in the development of a superior technology of the West and established its domination over the East. For Sayyid Ahmad Britain's political domination in India was not merely ensured by brute force rather it reflected the triumph of modernity over tradition. Defining tradition he argued it is an Islamic obscurantism which means an attitude of mind which resisted the free inquiry and confined the Muslim within the

CHAIRMAN  
Department of Islamic Studies  
A.M.U., Aligarh

*Refund Islam*  
SUPERVISOR

narrow limits of stultifying past, when the Muslims knew that it hampered the growth of their culture and personality in India.

### Sayyid Ameer Ali (1849-1928)

There were many scholars in the nineteenth century Muslim world working for the reform and development of the community through their writings and political activities. Justice Sayyid Ameer Ali was one of them in the Indian sphere of Islam. Here is to examine Ameer Ali's views on Islam in order to determine how his interpretation of Islam contributed to the development of Muslims in Indo-Pak Subcontinent. Sayyid Ameer Ali was an Indian jurist and author of Islamic modernist apologia. He was born in Chinsura, Bengal into a *Shi'i* family. He was educated at Hooghly College outside Calcutta, then studied law at London and was called to the Bar in 1873 he thus earned the distinction of becoming the first Muslim Bar at-law from Bengal. In 1890 he was named a judge of the Calcutta High court, where he served until his retirement in 1904. Thereafter, he settled in England, serving a member of the judicial committee of the Privy Council from 1909 until his death in 1928.<sup>61</sup>

It was the period of the colonial authorities and the Christian missionaries were working hard to misinterpret and misrepresent the ideals of Islam. Ameer Ali argued that the greatest allegation that the Orientalist from Europe were using as a powerful weapon in the ideological way against Islam was that, Islam was incapable of adapting itself to the change circumstances, and whenever anyone showed inclination to deviate from the path laid down by the past authorities he was immediately charged as being guilt of defection and was declared a rebel a heretic.<sup>62</sup> Moreover the European scholars and missionaries attacked Islam and its teachings and blamed its social institutions like polygamy, slavery and status of women as inferior to Christianity. Further an article published in the *Contemporary Review* said, "But the system which the form is as divine as the spirit, institution as the truth, is a system which can allow no change, no progress. Islam is an elastic spirit placed in an iron framework. The progressive is sacrificed to the stationary." Similarly Lord

Cromer (d. 1917) who after the British occupation of Egypt ruled that country for many years made the following scathing criticism against the stagnant nature of the Muslim society.<sup>63</sup>

*Robert Isler*  
SUPERVISOR

CHAIRMAN  
Department of Islamic Studies  
A.M.U., Aligarh

“Let no practical politician think that he has a plan capable of resuscitating a body which is not indeed dead, and which is nevertheless politically and socially declining, and whose decay cannot be arrested by any modern painkilling, however skilfully they be applied. It should never be forgotten that Islam cannot be reformed, that is to say, Islam reformed is Islam no longer. It is something else and we cannot tell you yet what it eventually will be.”<sup>64</sup>

This attitude was so widespread and persistent, that the Muslim scholars whether apologists or reformists were extremely disturbed by these distortions. On the one hand, the attack on Islam from outside was inhuman on the other the conditions within the Muslim society were depressing and extremely disappointing. Due to sectarian fragmentation, irreligious practices, and juristic arguments among religious scholars, there was a growing disillusionment among the masses about the usefulness of the religious doctrine to guarantee the material and moral welfare of the society. In this period the rapid spread of Westernization further added to the confusion among them. This reduces the confidence of the Muslims at that time and there were feeling of material, social and intellectual inferiority that emerged after the prosperous and scientifically advanced Westernized civilization. In other words, the condition and circumstances was so confused in the Muslim society in which different prescriptions were being suggested by intellectuals and scholars with diverse educational and spiritual background.

The understanding of Islam in the West, particularly among the English, did not disturb the Muslim consciousness in India until the political dominance of the British became clear to them. Only after the first war of Independence (1857), Indian Muslims were realized that the depiction of Islam in the English language mattered to them. They tolerated the political and economic dominance of the British, but they did not accept the religious dominance. They considered the challenge as a direct threat to their identity. Christian missionary activities had only added to their worry.<sup>65</sup>

Ameer Ali was one of those few Muslims who were exposed to the literature on Islam in the English language. The Muslim reaction to English missionary activities in India in the form of politics and scholarly writings began with Sayyid Ahmad Khan's activities. The literary activities of Sayyid Ahmad Khan and his close associates were more or less confined to the Indian languages. The Muslim reaction to

CHAIRMAN  
Department of Islamic Studies  
Al-Farooq Islamic Centre

*Ref. Isl. C.*

SUPERVISOR

the depiction of Islam in the English language received a forceful expression in the writings of Sayyid Ameer Ali. Sayyid Ameer Ali admits that he undertook the task of writing about the life of the Prophet (S.A.W) of Islam in order to refute 'every false theory' and 'mythical story' stated by Western historians, with this object "to exemplify the principal features of the life and teachings of the Arabian Prophet Muhammad (S.A.W) in a popular shape; to disabuse the minds of many readers of false impressions and false prejudices; to try and prove that Islam has been a real blessing to mankind; that it also has helped to elevate humanity...."<sup>66</sup>

Ameer Ali's life and work was devoted to educational advancement and to a greater degree of political consciousness among the Muslims of India. In 1871, When Sir Sayyid Ahmad Khan visited England Ameer Ali frequently called on by the Sir Sayyid Ahmad and discussed with him problems confronting the Muslims of India.<sup>67</sup> Ameer Ali has become the chief polemist of Islam in the last decades of the nineteenth and the first decades of the twentieth century. For the explanations and apologia of Islam to the Western intelligentsia and in advancing modernistic concepts for the reorientation of the structure of Islamic social and religious thought, he followed Sir Sayyid Ahmad Khan. His contribution, however, is that, his restatement of the history of Islam for utilization in the West, where it has made a long lasting impact.<sup>68</sup> Sayyid Ameer Ali principal objective was to reconcile classical Islam with modern needs. He contended that Islam was a positive force, adaptable to contemporary conditions and necessary for spiritual enlightenment and practical advancement. He emphasized that the Muslims of India had strayed from the teachings of the Prophet (S.A.W).<sup>69</sup>

During the second half of the nineteenth century the approach of the majority of the Muslim scholars were devoted in defending Islam against the attacks of Western Orientalists. The learned exposition of the Islamic doctrine by Sayyid Ameer Ali in his work *The Spirit of Islam* was a classical example of this kind of attitude. According to Ameer Ali Islam is the latest as well as the highest development of religious thought in the history of humankind. He argues "of all the religions of the world that have ruled the conscious of mankind, Islam alone combines both the conceptions which have in different ages furnished the main spring of human conduct—the consciousness of human dignity, so valued in the ancient philosophies,

  
SUPERVISOR

and the sense of human sinfulness, so dear to the Christian apologist.”<sup>70</sup> In other words, he took the apologist attitude in order to defend the Islam, its teachings and social institutions like polygamy and slavery etc. by the false blames and attacks of non-Muslims (Hindus) in general and European scholars (Orientalists) and Christian missionaries in particular specifies the objectives of social reform in the society.<sup>71</sup>

Ameer Ali's books on Islamic Religion and History were written in English with a Western readership in mind. His well known works are *A Short History of the Saracens* (1889) and *The Spirit of Islam* (1891). In his works Islamic beliefs and history are confidently presented as having positive values inherent in them, values that one finds expressed in modern European civilization today. Ameer Ali whose main argument was that Islam is inherently a civilized and progressive force. He was able to express a balanced and confident account of Islam because of his command of both Muslim and Western history. The other Muslims may have been more familiar with Muslim history whereas the Ameer Ali's knowledge of Western history, especially of its negative aspects, was unequalled by any other Muslim thinker of his day. In addition, he was also aware of the internal dynamics of Western society, having received his higher education in England. His major works on Islam, Islamic history, and Islamic law were written while he was residing in England and published in English first and then translated into other languages. Ameer Ali brought all of his knowledge of Western/Christian society to the forefront in his most famous work, *The Spirit of Islam*, first published in 1891. In this book, the author provided historical evidence that Western/Christian civilization is not as magnificent as the Westerners make it out to be. At the same time, historical evidence was presented to prove that Islamic civilization had reached splendid heights in the past — a fact that the Westerners were intentionally ignoring. If this was the case then it could be argued that Western/Christian thought is not inherently superior to Islamic thought, as the missionaries and Western scholars were insisting. Ameer Ali noted that the periods of Islamic greatness corresponded with Muslim society actively adhering to the teachings of Islam, and the periods of Muslim decline corresponded with the Muslim's disregard for their faith. The backwardness of Muslim society did not result from defects in the teachings of Islam but was the product of ignorance and poverty on the part of the Muslims. Ameer Ali argued that just as one could not blame the

CHAIRMAN  
Department of Islamic Studies  
A.M.U., Aligarh

*Zb. 1. 1. 1.*

SUPERVISOR



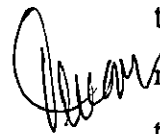
backwardness of the lower strata of Western society on the teachings of Christianity, one could also not do the same with Islam.<sup>72</sup>

The work of Ameer Ali represented a new trend in Muslim thought not only because it employed original apologetic arguments but also because it was written in a scholarly style. The popularity and effectiveness of his work can be measured by the fact that a Muslim scholar writing in 1966 noted that *The Spirit of Islam* contains all the apologetic arguments that can be articulated in Islam's favour, and that this work was the most quoted work in post-independence Egypt.<sup>73</sup>

Ameer Ali was discovered that the knowledge of Islam in the West was, to a great extent, biased.<sup>74</sup> Particularly after reading Sir William Muir's *Life of Mahomet*, Ali felt that the book "requires a refutation of every false theory stated in it."<sup>75</sup> Muir emphasized several issues, including the Prophet's family life, his treatment of Medina Jews, and status of women in Islam, and the spread of Islam through the non-Arab lands, Islam and slavery and the use of reason in Islam. Ameer Ali found William Muir's treatment of these issues full of anti-Muslim sentiments. Consequently, Ali in his own works on Islam treated the same issues at length and defended, in most cases, the traditional view points of Muslims. Ameer Ali directly challenges few of Muir's theories which the former considers as false theories. William Muir attacked the Prophet's character at Medina as saying, "Battles were fought, executions ordered and territories annexed under the cover of Almighty sanction."<sup>76</sup> To begin with his treatment of this issue Ameer Ali says that:

"By their (Jews) superior education and intelligence, by their union with the party of the hypocrites (*munafigeen*), and by general unanimity which prevailed among them, the Jews formed a most dangerous element within the federated state which had risen under the teacher (Prophet Muhammad S.A.W) of Islam..."<sup>77</sup>

Similarly Ameer Ali treats other issues,<sup>78</sup> he not only defends Islamic concepts against accusations of William Muir and other Western historians, he frequently identifies Islamic concepts with the demands of various social movements in the late nineteenth century England. With regard to the women's right of property he argued that Islam provides the right of possessing property to the women without the intervention of their father or husband in the seventh century while in England the



English Common Law did not recognize this right until 1882<sup>79</sup> and other women's rights were neglected.

W.C. Smith rightly observes that Ameer Ali focused Islam as a superior religion to Christianity.<sup>80</sup> This sense of superiority, Ameer Ali says, 'Islam' bears in its name. Unlike Christianity, this derives from the designation of Jesus as Christ. There is significance in the word 'Islam.' The word, according to Ameer Ali, means to be tranquil, to be at perfect peace which comes about through obedience to Allah.<sup>81</sup> In every aspect of his discussion, he compared the existence of the relevant institution in both civilizations. He always explored the greatness of Islam over Christianity.

Sayyid Ameer Ali called for reformation in Islam. He advocated the philosophy of Mutazilites by saying "Under them rationalism acquired a predominance such as it has not gained perhaps even in modern times in European countries. The idea of these philosophers was the same as has gained ground in modern times owing to the extension of natural science. But they were, in fact, the exponents of the doctrine of agnosticism (*ta'li'l*). It appears, therefore that the Islam contains nothing in itself which bars the progress or the intellectual development of humanity."<sup>82</sup> Ameer Ali's main cause for the use of reason in Islam is that because he known that the use of reason was a chief factor in the development of science and technology in the West. William Muir, on the other hand, challenges the idea that Islam allows rational enquiry,<sup>83</sup> and argues that it believes in miracles and superstitions.<sup>84</sup> In response to William Muir, Ameer Ali said that Islam not only allows the use of reason, but unlike Christianity it encourages the use of reason. He argued that Islamic teachings are based on rationalism and are close to European liberal thought.<sup>85</sup> He refers to various Qur'anic verses which urge a human consciousness of the order in nature and assert the existence of one Supreme Being. Moreover, there are verses in the Qur'an which appeal to the human intellect in order to convince man to recognize one Supreme Being.<sup>86</sup> He viewed Islam as vehicle of rationality and dynamism during the age of European barbarism and Prophet Muhammad (S.A.W) as a messenger of moral humanism and progress entirely in tune with modern age.<sup>87</sup>

## Basic Sources of Law

The Modernist apologist Ameer Ali said that the Qur'an and the only Qur'an with a few authentic traditions is sufficient as guidance for the Muslims. The modern Muslim would exercise his own independent judgement (*ijtihad*) in the light of the Qur'an rather than receives guidance from medieval theologians, commentators and jurists.<sup>88</sup>

Ameer Ali believed certain injunctions of the Qur'an as historically relevant only to the Prophet's day and age.

"To suppose therefore, that every Islamic precept is necessary immutable is to do an injustice to the history and to the development of the human intellect."<sup>89</sup>

Islam represents itself in the evolution of religions; whose main contribution to history has been ethical humanism and it is meant essentially for the life to be lived in the present.

Ameer Ali was an eminent lawyer, concerned as much with the Qur'an and the Prophet Muhammad's (S.A.W) life and *Hadith* as the data of Islamic law as material for a reconstruction of Muslim History. He also concerned early biographers like Ibn-Ishaq (d. 767) only in choosing such material in reconstructing the image of the Prophet Muhammad (S.A.W) with the modern Western notions of human greatness. Like most Western biographers of the Prophet Muhammad (S.A.W) he recognizes the duality of Muhammad's (S.A.W) role as Prophet and statesman. The intelligence and intellectualism of the Prophet Muhammad (S.A.W) was discussed by Ameer Ali as:

"The mind of this remarkable teacher Prophet Muhammad (S.A.W) was, in its intellectualism and progressive ideals, essentially modern. Eternal 'striving' was in his teachings a necessity of human existence; 'Man cannot exist without constant effort'; 'The effort is from me, its fulfilment comes from Allah.'<sup>90</sup>

In regard to the Islamic jurisprudence (*fiqh*) Ameer Ali was opposed to the rigid formalism imparted to Islam by the Muslim legists. He believes that the ordinances and injunctions of the Prophet Muhammad (S.A.W) were of a temporary nature and that the Prophet (S.A.W) never intended them to be eternally binding on

*Rafiq Ismail*  
SUPERVISOR

CHAIRMAN  
Department of Islamic Studies  
Al-Balqa University

the Muslims. The Prophet (S.A.W) relied more on moral urging. Like Jesus, he said, Muhammad (S.A.W) contented himself expect where ordinances were necessary to meet the requirement of the moment, "with planting principles in the hearts of his followers which would, when the time was ripe for it, work out their abolition."<sup>91</sup> These view of him about the laws made by the Prophet savours of extremism. If it is accepted, the Prophet's function will have to be narrowed within the sphere of moral reformation, even though moral reformation cannot be effective without some legal ordinances. He argues that the present stagnation of the Muslim world is due to the misreading of the masters (Prophet Muhammad S.A.W) 'Teaching.' The followers of Islam have substituted the 'letter' for the 'spirit' and are disputing among themselves about non-essential and neglecting the essential. Ameer Ali's liberal modernist interpretation of Islam was received favour and has remained influential in the West its influence in the Muslim world, not least outside of India has also been marked important.<sup>92</sup>

He was of the view that the troubles that has fallen on the Muslims is due to the doctrine which has prohibited the exercise of individual judgment (*ijtihad*) and the Muslim clergy has closed the door of *ijtihad* for its own interests. He says: "The present stagnation of the Muslim communities is principally due to the view which has fixed itself on the minds of the generality of Muslims that the right to exercise private judgment ceased with the early legists. The Prophet had sacred reason as the highest and noblest function of the human intellect. Our schoolmen and their followers have made its exercise a sin and a crime."<sup>93</sup>

Regarding *taqlid* (blind following) Sayyid Ameer Ali accuses the fathers of the church (the jurist and theologians) of having misinterpreted the message of Islam for the sake of their caliphs and sultans.<sup>94</sup> He argues that "the lives and conduct of a large number of Muslims at the present day," are governed less by the teachings and precepts of the master (Prophet Muhammad S.A.W) and more by the theories of *mujtahids* and *imams*... They mixed up the temporary with the permanent, the universal with the particular.<sup>95</sup> Ameer Ali quotes the English writer who says, "Just as the Hebrews deposed their *Pentateuch* in favour of the *Talmud*, so the Muslims have abolished the Qur'an in favour of the traditions and decisions of learned."<sup>96</sup>

AM  
Department of Islamic Studies  
A.M.U., Aligarh

*Zafar Ishaq*  
SUPERVISOR

Ameer Ali focussed heavily on the principle of *ijma'* as a chief and corrective source of Muslim jurisprudence. But the *ijma'* he has in mind is of the people and the elite, and not of the *'ulama*. Through *ijma'*, he maintained that Muslim law provides a principle of constitutional check on the sovereign or the executive authority.<sup>97</sup>

### **Social Issues: Slavery and Polygamy**

Fazlur Rahman said that the important and essential position of Ameer Ali can be summed up by saying that Islam, truly understood, infused certain moral-social values whose formulation by the Qur'an and the Prophet Muhammad (S.A.W) and whose embodiment is the basic institutions of Islam, while reflecting on one hand the contemporary situation of the seventh century Arabia on the other, a fundamental and unmistakable trends towards modernity.<sup>98</sup>

The most able supporter of social modernism was Sayyid Ameer Ali in his work *The Spirit of Islam*, argued that on a basic that distinguished between moral teachings and the specifically legal instructions of the Qur'an, even if this distinction is not very explicitly formulated. Regarding the institution of slavery Ameer Ali asserted that although the Qur'an legally accepted the institution of slavery, and on the legal plane prescribed certain conditions vastly restructuring the condition of slaves (indeed, even the term 'slave' was forbidden by the Prophet of Islam), on the moral plane, it exhorted the Muslims to free slaves. This, the modernist argued with reasonability, clearly means that the Qur'an intention was to abolish slavery once the condition permitted. In regard to the institution of slavery Islam made great improvements and it did everything to enfranchise them. Modernists view about slavery is that the retention of slavery by Islam was a temporary measure, the ultimate aim being to abolish it. Some modernists claim that Islam made no new slaves, only the old slaves were retained and rules were laid down for their gradual enfranchisement.<sup>99</sup>

Ameer Ali said that it is absolutely clear that the legislator (the Prophet Muhammad S.A.W) himself looked upon the custom of slavery as temporary in its nature and held that its extinction was sure to be achieved by the progress of ideas and change of circumstances. The law giver, he adds, ordained that a fugitive fleeing to the territories of Islam should at once become enfranchised, that the child of a slave

*Fazlur Rahman*

SUPERVISOR

CHAIRMAN  
Department of Islamic Studies  
A.H.U.C. 1/1/1434

woman should follow the condition of his master, while the mother should become free at his death, that the slave should be able contract with his master for emancipation, that a part of the poor-tax should be devoted to the ransom of those held in bondage.<sup>100</sup>

On the question of slavery and its discouragement in Islam, Ameer Ali argues that in medieval Christendom or the modern West it consider as racial tolerance whereas in Islamic civilization show more creditable attitude. In Islam the slave of today is the grand vizier of tomorrow. He may marry, without discredit, the master's daughter, and become the head of the family but Christianity lack such records.

Similarly, Western critic of Islam attacked the institution of polygamy among the Muslims and criticized Islam for having permitted a man to marry more than one wife up to four. The Muslim modernists replied by pointing to the fact that the Qur'an had laid down the condition of justice or a polygamous marriage. If justice cannot be maintained among the wives, then strict monogamy should be practised. Most Muslim modernists hold monogamy as an ideal but are prepared to allow exceptions in case of need.

On the question of polygamy, the Qur'an legally accepted the institution although here also it limited the number of wives to a maximum of four and laid down important prescriptions improving the lot of woman, which was not, on the whole already too law in Arabia. But further, the modernist convincingly pointed out, the Qur'an had warned that "you shall never be able to do justice among wives"<sup>101</sup> "and that if you fear you cannot do justice (among wives), then (marry) only one."<sup>102</sup> This, he insisted, is tantamount to a virtual ban on polygamy.

Ameer Ali opposed to polygamy but allows it under certain conditions. He said that even so early as the third century A.H during the reign (813-32) of caliphs al-Ma'mun, the Mutazilite taught that the developed Qur'anic laws encouraged monogamy. The conviction is forcing itself on all sides Ameer Ali adds that polygamy is as much opposed to the teachings of Muhammad (S.A.W) as it is to the general progress of civilized society and true culture. But he modified the statement by remarking that among un-advanced communities, polygamy, avoided by all the safeguards imposed by the Prophet, is by no means and evil to be criticized. At least it

CHAIRMAN  
Committee of Islamic Studies  
A. M. U. S. I. S. I.

Zafar Ishaq  
SUPERVISOR

was better to those polyandrous customs and habits and modes of life which betoken an utter abandonment of all moral self restraint. As culture advances, Ameer Ali adds, the mischiefs resulting from polygamy are better appreciated and the meaning of the prohibition better realized. He replies to the Western critics of polygamy as intrinsically evil and its practice not only illegal, but the result to impiety and immorality. They forget all such institutions are the off-spring of the circumstances and necessities of the times.<sup>103</sup>

Ameer Ali also mentions the superiority of Islam over Christianity in relation to polygamy and the position of women. On the question of polygamy he selects a defensible historical perspective, he take a more traditional view, arguing in favour of the moral permissibility of polygamy under certain circumstances and in certain given historical situations.

Thus, in the development of the Indian Muslim community Ameer Ali's works still have played a remarkable role. Ameer Ali took the stand of defending almost everything in Islamic history. He succeeded in motivating young Western educated Muslims to retain their identity amidst Western oriented societies.

### **Allama Muhammad Iqbal's (1877-1938) Neo-Modernism**

Muhammad Iqbal, Islamic poet, political thinker and activist, was born at Sialkot in undivided Punjab. His Islamic religious and political thought dominates in the twentieth century as did Sayyid Ahmad Khan in the nineteenth century. Iqbal intellectual personality was shaped first by classical Islamic learning and later by Western education at Lahore under the guidance of T.W. Arnold. The significance of Iqbal's Islamic modernism what call as "neo-modernism"<sup>104</sup> is a dynamic worldview and an activist reinterpretation of the religion of Islam in the twentieth century perspective. To him, man himself and his world both are by nature free for creative movement.

Iqbal asserted that in a modern times, when a wave of Renaissance is passing all over the Muslim world and Western materialism is influencing the Eastern mind, it is very essential to keep pace with modern inventions and discoveries and in order to guard Islam as a living force it is far more essential to bring our religious thought up-to-date, as the basis of our civilization and culture is religion.

*Ref. Iqbal*

**SUPERVISOR**

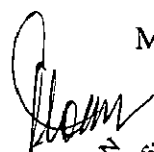
*Signature*  
CHAIRMAN  
Department of Islamic Studies  
A.M.U., Aligarh

Iqbal's art proved him and his words as modern and showed a strong link with the past. His art is the expression of the spirit of Islam and quite naturally reflects the art of the days of Islamic glory and splendour. A very vast and diligent study of a grand heritage of literature and arts gave a peculiar form to the mind of Iqbal. His contribution to world's thought and literature which is of a highly creative value is expected to bring about a beneficial change in the Muslim world. He has revived religion and has interpreted philosophy, politics and economics from the Islamic point of view and study of his art in the reformatory aspect is all the more interesting.<sup>105</sup> Iqbal who was well versed in the Islamic thought and who had been educated on Western principles, proved himself a reliable leader for the guidance of Muslims, and Muslim society owes a great debt to him for the present awakening of Islam.

### **Iqbal's Approach to Islamic Theology of Modernity**

Iqbal belonged to that period of the Subcontinent's history when the process of reformation had already commenced. After Shah Waliullah (1703-1762), Sayyid Ahmad Shahid (1786-1831), Sir Sayyid Ahmed Khan (1817-1898), and Shibli Nu'mani (1857-1914) were personalities who were senior to Iqbal and who had started the process of reconstructing Islamic thought. Jamal al-Din al-Afghan was also engaged in this task. Following the footsteps of his predecessors, Iqbal tried to study and apprise the Muslim community, in a very courageous manner, as to the causes of the decay of Muslim society.

Iqbal believed that it was necessary to bring reform in the Muslim society so that there could bear positive results for the reform. For example, he wanted to bring about changes in the teaching of Islamic theology through the introduction of a new *'ilm al-kalam* (scholastic religious thought), for the modern era had witnessed tremendous progress in empirical sciences. And in the light of this advancement in human knowledge, a new scholastic philosophy was needed. Without a new approach in theology, it would not be possible to strengthen the faith of the new generation of Muslims.<sup>106</sup>

  
 HARMAN  
 ment of Islamic Studies  
 A.M.U., Aligarh

Islamic theology of modernity, also known *jadid 'ilm al kalam*, "new theology" and "Islamic modernism," is usually characterized as an apologetic approach to defend Islam against modern Western criticism.<sup>107</sup> This is probably

  
 SUPERVISOR



because modernity came to be known in the Muslim world in the wake of colonialism when Muslims found themselves on the defensive. To the Western colonial regimes, Islam was not compatible with modernity and hence it was to be reformed and modernized or else marginalized. Muslims, therefore, generally conceived modernity, modernism and modernization not only as Western and alien but also as hostile and threatening. Islamic theology of modernity was not, however, entirely apologetic. It was essentially an endeavour to develop an Islamic framework to understand and respond to the questions that modernity posed to Muslim cultural outlook in general and to Islamic theology in particular. In this respect it defended Islam against particular criticism but it also developed a theological framework to explain how modernity was relevant and compatible to Islam. Muslim responses to Western modernity range from call for reform of to call for revival of Islam, and from total rejection of either tradition or modernity to a reconstruction of Islamic religious thought.

### **The Reconstruction of Religious Thought in Islam**

For Iqbal, the reform of Islamic law is an integral part of the “reconstruction” of religious thought in Islam. According to Islam, the basis of all life is spiritual and eternal, and so in Iqbal’s view a society based on this perspective was required to reconcile the categories of permanence and change.<sup>108</sup> While permanent principles are needed to give society “a foothold in the world of perpetual change,” they must not be understood “to exclude all possibilities of change which according to the Qur’an is one of the greatest ‘sign’ of Allah.”<sup>109</sup>

Iqbal argues that one of the fundamental causes, on account of which, Islam has ceased to be a living force, is the lack of growth in its system of thought. In the contemporary world, when there is a general clamour for scientific reasoning and standards of life, with a growing tendency towards materialism, Iqbal’s *Reconstruction of Religious Thought in Islam* carries a great value. Such a work involves a vast study of the Qur’an and *Shari’ah* as well as modern thought. Its attempt was to reconstruct Islamic thought with due regard to past traditions, in a progressive world order.

In his six lectures, Iqbal discusses—The Principle of Movement in Islam. Islam is not in sympathy with the old static view of the universe. All lines of Islamic thought coverage into the dynamic view, “The ultimate spiritual bases of life, according to Islam is eternal and reveals itself in variety and change... So, a society, based on such a conception of reality must reconcile in its life, the categories of permanence and change... what then is the principle of movement in the structure of Islam? This is known as *ijtihad*.” Among the various causes that led to the decline of Islam, lack of *ijtihad* in Islamic society had a foreboding effect. There have been some great reformers like Ibn Taymiyah and Shah Waliullah who realized the necessity of *ijtihad* but it has never been taken as a matter of serious concern.<sup>110</sup>

Muhammad Iqbal's thoughts are more systematically formulated in *The Reconstruction of Religious Thought in Islam*. This work of Iqbal consists of a series of lectures that he wrote and delivered in Lahore, Madras, Hyderabad and Aligarh between 1924 and 1930 on the issues posed by modernity. They were later published in 1934 under the title *The Reconstruction of Religious Thought in Islam*. This has been translated into Urdu under the title *Tashkeel-e Jadid Ilahiyat-e Islamia*. Iqbal was aware that the Muslims could not remain aloof from the values of modern Western culture. It was therefore necessary for the Muslims to remain Muslim and, at the same time, to become modern. Since this book discusses modernity in Islam and the 'ulama were very annoyed with it. Its Urdu translation was delayed, because it was feared that the translation might provoke the 'ulama's wrath and that they might consider it a presentation of a new religion, like Akbar's *Din-i-Ilahi*, or a distortion of religion under the pretext of reinterpretation. Many objections were raised.<sup>111</sup> *The Reconstruction of Religious Thought in Islam* later translated into Urdu under the title *Fikr-e-Islami ki Tashkeel-e Jadid*. Javaid Iqbal describes that this translation is more appropriate, because what is meant by “reconstruction” is the process of “correcting” or “reforming.” It may be called either “modern reconstruction” or “reformation.” However, it is not the reconstruction of Islam or the Islamic faith, as was the movement of Martin Luther in Christianity. Martin Luther's movement is called “Reformation.” What Luther meant by reformation was a new interpretation of Christianity that led to the establishment of a new school of thought or, rather, a new religion. The aim of Iqbal is not the reconstruction of Islam, but the reconstruction of the religious thought of Islam.<sup>112</sup>

CHAIRMAN  
Board of Islamic Studies  
A.M.U., ALIGARH

*Zabihul Iskan*

SUPERVISOR

Muhammad Iqbal's *The Reconstruction of Religious Thought in Islam* follows the path of Islamic theology of modernity initiated by Sir Sayyid Ahmad Khan. But it is significant to note that at the same time it marks a major turning point in the growth of this theology. Iqbal observed that the "concepts of theological systems, draped in the terminology of a practically dead metaphysics" couldn't help the reconstruction of religious thought. "The only course open to us is to approach modern knowledge with a respectful but independent attitude and to appreciate the teachings of Islam in the light of that knowledge, even though we may be led to differ from those who have gone before us."<sup>113</sup>

The seven chapters in Iqbal's book *The Reconstruction of Religious Thought in Islam* are organized systematically to analyze and make religious experience. The first chapter offers an analysis of the religious experience as a source of knowledge. Islamic theology sought rational foundations but unfortunately, it soon came to rely on Greek philosophy, logic as well as metaphysics, which did not suit the message of the Qur'an. The Qur'an is anti-classical as it stresses change; it does not distinguish between material and spiritual, as its attitude is empirical. He regards the teachings of the Qur'an as tending towards an essentially dynamic world view and *ijtihad* as the source of law, under this principle.<sup>114</sup> The fifth chapter explores prophecy as a fundamental of Islamic culture that demonstrates how religious experience transforms itself into a living world force. This particular perspective is possible only by disregarding the Greek classical metaphysical view of reason, matter and movement and by adopting the Qur'anic anti-classical approach to the universe. The sixth lecture on *ijtihad* illustrates how the dynamism within the structure of Islamic thought was lost by the adoption of classical methods of reasoning that led to *taqlid* and stagnation.<sup>115</sup>

According to Gibb the "outstanding exception is the Indian scholar and poet, Sir Muhammad Iqbal, who in his six lectures on *The Reconstruction of Religious Thought in Islam* faces outright the question of reformulating the basic ideas Muslim theology<sup>116</sup> and demands "a fresh examination of the fundamentals of Islamic belief."<sup>117</sup> He describes Iqbal lectures as "the first thorough going attempt to state the theology of Islam in modern immanentist terms."<sup>118</sup>



CHAIRMAN

Islamic Studies  
A.M.U., Aligarh



SUPERVISOR

### ***Ijtihad*: The Principle of Movement**

*Ijtihad* has a key role in the speculative neo-modernism of Allama Muhammad Iqbal as well as a principle of legal advance in Islam. Aziz Ahmad writes that ‘What has gone wrong with Islamic history’ is the loss of this dynamic element of its civilization, under the given historical situations.<sup>119</sup> Ibn Taimiyah, and in his wake some ‘*ulama*, including the founders of the pre-modernist fundamentalist movements, Muhammad Ibn Abdul Wahhab, Shah Waliullah, and others protested for this theological dogma and reasserted the right of *Ijtihad*.<sup>120</sup> In Iqbal’s judgement, one of the major reasons for the decline of Muslims in the past many centuries was their inability or unwillingness to subject the legal system of Islam to intellectual scrutiny, particularly with reference to, which is one of the acknowledged sources of Islamic law. Iqbal refers to *ijtihad*—which “literally means to exert” – as “the principle of movement in the structure of Islam<sup>121</sup> seeking “the re-evaluation and re-codification of the Islamic fiqh,<sup>122</sup> he stressed the critical need of *ijtihad* by contemporary Muslims. Challenging the notion that the gates of *ijtihad* were closed, he asked: “Did the founders of our schools ever claim finality for their reasoning and interpretations”? and answered this question with an emphatic “never.” His oft-quoted concluding statement reads:

The claim of the present generation of Muslim liberals to reinterpret the foundational legal principles in the light of their own experience and altered conditions of modern life is, in my opinion, perfectly justified. The teachings of the Qur’an that life is a process of progressive creation necessitates that each generation, guided but unhampered by the work of its predecessors, should be permitted to solve its own problems.<sup>123</sup>

Like any other reformist he also advocates for the utmost necessity of keeping the door of *ijtihad* open for all the well learned Muslim scholars for all the time. In other words, *ijtihad* is the gateway of Iqbal's neo-modernism within the frame work of Qur’an and *Hadith*. According to him, Muslim law can be subject to moderation from time to time with the unalterable cores of legal codes of Islam, which are obviously ethical and universal in nature.

CHAIRMAN  
Department of Islamic Studies  
A.H., U., M.A.

*Zahid Ishaq*

SUPERVISOR

The modernists are of the opinion that Muslims in the contemporary time need to do their own interpretation of Islamic precepts to suit their age and time, hence their call for reform and for the Muslim to open the gate of *ijtihad* and avoid *taqlid* (blind following).<sup>124</sup> The principle of movement in the structure of Islam according to Iqbal is "*ijtihad*," which means to form an individual independent judgment on a legal question. The set of legal principles received from the Qur'an has great capacity of expansion and development. Ever since the establishment of schools, the law of Islam was "reduced to a state of immobility" by the rejection of *ijtihad* which had a number of reasons. Firstly there was fear that rationalism would destroy the foundation of Muslim society. Secondly the need of organization felt by the early scholars led to the exclusions of innovation in the *Shari'ah* and took away the power of the individual. Iqbal maintained that the Qur'an is not a legal code; its purpose is to awaken in man the higher consciousness of his relation with Allah and his creations. Similarly, the *Sunnah* was meant for the people at that time and place, and therefore, is specific to that people. So, the world of Islam according to Iqbal should proceed to the work of reconstruction before them.<sup>125</sup> Maulana Sayyid Abul A'la Maududi, on the basis of a profound historical analysis the situation of the Muslim *ummah*, argued that the lack of *ijtihad* and *jihad* has been the main source of the decline of the Muslim *ummah*.<sup>126</sup> Iqbal expressed the same opinion during his sixth lecture in the Reconstruction of Religious Thought in Islam series. Discussing the principle of movement in the structure of Islam, he said:

What then is the principle of movement in the structure of Islam? This is known as *ijtihad*.<sup>127</sup>

Iqbal asserted that it is the responsibility of the scholars and leaders of the Islamic world to comprehend and ponder over the progress of Islamic law in history and the necessity of fresh interpretations in every period. He writes:

I have given you some idea of the history and working of *ijtihad* in modern Islam. I now proceed to see whether the history and structure of the Law of Islam indicates the possibility of any fresh interpretation of its principles.<sup>128</sup>

Scientific sanctions for the ideal of Islam, by testing and adjusting its values to the values of modern times. He wanted to review and reconstruct the fundamental

  
SUPERVISOR

legal principles of Islam, which means, nothing more or less than their adjustment to the present environment and new social relations. He wanted social reforms thorough 'Cultural Revolution' based on materialistic outlook which might destroy the spiritual values of Islam. His prime concern was change, but within the framework of the existing social order. However, it is important that, Islam is a dynamic religion in the sense that it made adequate provision for the reconstruction of its teachings in the changed circumstances and new conditions of life through the institution of *ijtihad*, which is considered besides the Qur'an and *Hadith*, as the third source of the Muslim law. Thus what is the principle of movement in the structure of Islam is known, in Islamic law, as the institution of *ijtihad*.<sup>129</sup>

Besides, *jadid 'ilm al-kalam*, Iqbal also called for a "new jurisprudence" to deal with the challenges of modernity. He described *ijtihad* as a core element in Islamic culture. This change needs to be analyzed for two reasons; first as a shift in objectification of modernity, and second as a new Islamic framework to understand and to respond to the new needs. Iqbal explained the need for this shift to *ijtihad* as Islamic theology of modernity by pointing out how certain events in the classical period of Islamic history generated the fear of political and social disintegration and arrested the growth of Islamic jurisprudence (*fiqh*). He pleaded for the institutionalization of *ijtihad* and '*ijma'*', not only to make them more effective but also to channelize autonomy of the self. In Iqbal's jurisprudence, we also find a revival of the theory of the objectives of *Shari'ah*, expounded by a *Maliki* jurist Abu Ishaq al-Shatibi (d. 1388) founded on the notions of *maslaha* (common good), *huzuz* (individual personal interests) and universal objectives (*maqasid*) of *Shari'ah*,<sup>130</sup> which became central to the Islamic modernist legal thought.<sup>131</sup>

Thus, for Iqbal the contemporary Muslims could make progress only if they acquired a mentality of creativity, for creativity Iqbal uses the term innovation and that they should not become prisoners of the "text" of the Qur'an. In other words, their interpretation must be in accordance with the "spirit" of the Qur'an. Thus, according to him, a commendable innovation is worthy of consideration and should be adopted as a methodology for modern-day *ijtihad* (interpretation of Islamic law).<sup>132</sup>

HAIRMAN  
of Islamic Studies  
M.U., Aligarh

He engaged himself with the Western project of modernity and with the decadence of the East. He was critical of both East and West. Iqbal faulted West for


*Zafar Ishaq*  
SUPERVISOR

rejection of religion and for dehumanizing materialism. He criticized East for abandoning inductive reason and privileging religion. According to Natani Nataranjan,<sup>133</sup> Iqbal is critical of colonial and capitalist modernity. He turned to Islamic tradition for the critique of colonial modernity and in search for alternative modernity. Iqbal showed his independence by censuring the West and the European thinkers. He rediscovered Indo-Islamic spiritual tradition and gave it a new interpretation. He could admire both Nietzsche (d. 1900) and Rumi (d. 1273) not because they belonged to the West or East but because they were helpful in his quest for alternative modernity.

Iqbal's theology of modernity was in essence a plea for critical approach to the Western thought and Islamic tradition. Clinton Bennet describes Iqbal's theology as the most modernist interpretation of Islam. He defined "progress," "movement," and "state" in Islamic thought. He was critical of the West. Nevertheless, because of Iqbal's focus on *Shari'ah* as the core concept in Islam, Bennet finds Iqbal as a precursor to the neo-traditionist Sayyid Abul A'la Maududi.<sup>134</sup>

*Ijtihad* as a principle of inductive reasoning demonstrates in the eyes of Iqbal the dynamism of the universe in Muslim perception but also its own role as a principle of movement in the social structure in Islam. Ever since the establishment of schools, the law of Islam was reduced to a state of immobility. Iqbal argued that the Qur'an is not a legal code; its purpose is to awaken in man the higher consciousness of his relation with Allah and His creations. He pleaded for collective *ijtihad* and the institutionalisation of the principle of consensus (*ijma'*), suggesting that modern parliaments can play the latter role.<sup>135</sup>

*Ijma'*: With Qur'an, *Hadith* and *Qiyas* (legal syllogism) as the dependable sources of Islamic knowledge, Allama Iqbal proposed *ijma'* too as a valid criterion in the matters of Islam but with a new interpretation. In his neo-modernism, *ijma'* is referred to the parliamentary system. Social development and pragmatic state-policies will be realized through the parliament providing it will be constituted with satisfactory number of qualified religious experts (*'ulama*). Aziz Ahmad writes that Iqbal's special contribution to the development of Muslim legal thought in Muslim India and Pakistan has been the reestablishment of the principle he advocated, i.e., the enlargement of the scope and authority of *ijma'*. His view was quickly accepted by

  
SUPERVISOR

CHAIRMAN  
Department of Islamic Studies  
A. U. U. Aligarh

the Westernized Muslim intelligentsia in the subcontinent, and came to be equated with public opinion and with parliamentary institutions.<sup>136</sup>

### Religion and Science

Iqbal asserted that Islam, in its purest form, has never accepted the duality of reason and faith, or irrational and spiritual knowledge i.e., science on the one hand, and religion on the other. It regards the two points of view as representing a division of functions, and not a bifurcation of objectives. He argues that the truth is that the religious and the scientific processes, though involving different methods, are identical in their final aim. Both aim at reaching the most real. In the domain of science, we try to understand its (phenomenon's) meanings with reference to the external behaviour of reality; in the domain of religion, we take it as representative of some kind of reality, and try to discover its meaning with reference mainly to the inner nature of the reality. Iqbal argued that the spirit of Muslim culture is not only anti-classical, and therefore, modern, but it is based on the axiom that, 'knowledge' must begin with the concrete. According to him, the spirit of Islamic culture lies in the Prophetic experience and not in the mystic experience. Following the Qur'an, Iqbal asserted that there are two sources of knowledge, the inner consciousness of human beings (*nafus*) and the outer world of nature (*afaq*). He mentioned the study of history, described by the Qur'an as "the days of Allah," as a source of knowledge. Equating scientific knowledge with '*aql* (reason) and mystic knowledge with '*ishq* (love), he believed that without love, reason becomes demonic.<sup>137</sup>

What Iqbal meant by the revival of Islamic culture? Why was it necessary and urgent? The Madras Lectures reveal that so long as Muslim intellectuals remained under the influence of Greek thinkers, they paid more attention to the speculative sciences. However, when they turned their attention to the Qur'anic teachings, they discovered that the Qur'an emphasized the experimental method, because Allah repeatedly commands human beings to apply reason, to think, to use their eyes and ears, and so on. This means that Muslims, through their sense perception, should evolve empirical sciences. According to Iqbal, it was in such an environment that Muslims developed the experimental method and laid the foundations of empirical sciences. Europe took these empirical sciences from the Muslims and developed them further into what is now known as modern science and technology. Thus, Iqbal

*Iqbal*  
HARMAN  
Agent of I  
A.H. L...

*Iqbal*  
SUPERVISOR



believed that Muslims were the original founders of science and that if they were to learn it afresh from the West, it was not an adoption of the sciences of an alien culture, but rather taking back from the West what the Muslim world had given to it when its civilization was flourishing.<sup>138</sup>

Iqbal notes that, due to the general empirical attitude of the Qur'an, Muslim thinkers were in conflict with Greek philosophical thought which was mainly based on a speculative method. Greek philosophical thought employed speculative theorization alone and was largely neglectful of the observation of facts, whereas Muslim thinkers took note of the observable facts and developed thought on the basis of observational method. He observes that it was Ishraqi<sup>139</sup> (d. 1191) and Ibn Taymiyah (d. 1328) who undertook a systematic refutation of Greek logic, and Abu Bakr Razi (d. 925) was the first to criticize Aristotle's first figure. Then, Ibn Hazm (d. 1064), in his *Scope of Logic*, emphasizes sense perception as a source of knowledge; and Ibn Taymiyah, in his *Refutation of Logic*, shows that induction is the only form of reliable argument. This is how, according to Iqbal, the method of observation and experimentation arose. Iqbal contends that it was not merely a theoretical affair. Al-Biruni's (d. 1048) discovery of reaction time and al-Kindi's (d. 873) discovery that sensation is proportionate to the stimulus are instances of its application in Psychology.<sup>140</sup>

Finally, Iqbal concluded:

"It is a mistake to suppose that the experimental method is a European discovery. Duhring tells us that Roger Bacon's conceptions of science are more just and clear than those of his celebrated namesake [Francis Bacon]. And where did Roger Bacon receive his scientific training? in the Muslim universities of Spain. Indeed Part V of his 'Opus Majus' that is devoted to 'perspective' is practically a copy of Ibn-i-Haitham's Optics."<sup>141</sup>

According to Iqbal, the West did not acknowledge the pioneering role of Muslim thinkers and scientists in the development of science. However, truth cannot be overlooked forever. Iqbal notes that "Europe has been rather slow to recognize the Islamic origin of her scientific method, but full recognition of the fact has at last come."<sup>142</sup> Briffault took the trouble to find out that truth. He discovered that science

*Iqbal Isha*  
SUPERVISOR

CHAIRMAN  
Department of Islamic Studies  
Al-Farooq Islamic Centre

as understood today was developed and employed by Muslims at a time when Greeks were unaware of this method of science. Briffault wrote:

It was under their successors at the Oxford School that Roger Bacon learned Arabic and Arabic science. Neither Roger Bacon nor his later namesake has any title to be credited with having introduced the experimental method. Roger Bacon was no more than one of the apostles of Muslim science and method to Christian Europe; and he never worried of declaring that knowledge of Arabic and Arabic science was for his contemporaries the only way to true knowledge. Discussions as to who was the originator of the experimental method...are part of the colossal misrepresentation of the origins of European civilization. The experimental method of Arabs was by Bacon's time widespread and eagerly cultivated throughout Europe.<sup>143</sup>

Briffault further added that science was the most momentous contribution of Arab civilization to the modern world, but its fruits were slow in ripening. Not until long after Moorish culture had sunk back into darkness did the giant to which it had gave birth rise in his might. It was not science only that brought Europe back to life, other and manifold influences from the civilization of Islam communicated its first glow to European life.<sup>144</sup> Finally, he remarked conclusively that there is not a single aspect of European growth in which the decisive influence of Islamic culture is not traceable, and this influence is most clear and momentous in the genesis of that power which constitutes the permanent distinctive force of the modern world and the supreme source of its victory— natural science and the scientific spirit.<sup>145</sup> The debt of our science to that of the Arabs does not consist in startling discoveries of revolutionary theories; science owes a great deal more to Arab culture, it owes its existence. That spirit and those methods were introduced into the European world by the Arabs.<sup>146</sup>

Although Iqbal was a critic of Western civilization, he was not opposed to modernity. However, he did distinguish between the two. To him Westernization was the imitation of an alien culture, for which he criticized the Turks, whereas modernism was the acceptance of the reality of change. According to Iqbal, the Qur'an commanded the acceptance of the reality of change for the progress of Muslims in all spheres and fields; otherwise, they would be left behind. The Muslims could achieve power (*shauka*) in the new Muslim society only when they re-

*Shauka*  
AIRMAN  
seat of Isl. Soc. Studies  
A.M.U. ...

*Robert S. ...*  
SUPERVISOR

established the link between Islamic and modern science, and the processes of research, creativity, innovation and invention can be recommenced.

It is suggested that the key elements of modernity are the use of reason and sense-perception, and the application of science and technology. According to this view, modernity does not belong to the East or the West. It is this reason that Islam and modernity are claimed to be compatible with each other.<sup>147</sup> Industrialization, urbanization, institutionalization, and the development of science, technology, and infrastructure are considered among the major contributions of modernity, and for John Voll these have become a common heritage of humanity. He says:


One of the most frequent conceptual mistakes made in discussing Islam and the West in the modern era is the identification of "the West" with "modernity." This mistake has a significant impact on the way people view the processes of modernization in the Islamic world as well as on the way people interpret the relationships between Islam and the West in the contemporary era.<sup>148</sup>

John Voll argues that "modernity" is not uniquely "Western"; "the West" is not simply "modernity"; and the identification of "the West" with "modernity" has important negative consequences for understanding the relationships between Islam and the West. According to John Voll, modernity and the West are two different concepts and historic entities. Therefore, he asserts, if anybody wants to reject the West due to any reason, he can do so, but rejecting modernity is irrational because modernity is simply a phase of world history, a "set of processes that brought an end to the traditional lifestyles of medieval civilizations."<sup>149</sup>

The attitude of Iqbal towards modern or Western civilization is that of a critic, whose criticism is certainly constructive. He does not hate Western civilization, merely because it is modern but approaches it through human experience of centuries and the test, he applies to it is the expression of the human self and the stability of cultural edifice in reference to reality, that governs through change and permanence. His view on life is dynamic.

The extreme type of materialism, which has driven man to attach far greater importance to matter than is necessary, is not a happy sign of human progress. The materialists consider man a machine—a view which is responsible for the lack of the

  
SUPERVISOR

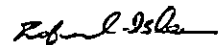
  
CHAIRMAN  
Department of Islamic Studies


spiritual element on modern civilization. According to Iqbal, the ultimate reality is spiritual, and the activities and inclinations of the modern mind point to the danger ahead as Iqbal says:

“Thus wholly over shadowed by the results of his intellectual activity, the modern man has ceased to live soulfully, that is from within.” So the fundamental objection of Iqbal against the modern civilization as the materialistic view on life, otherwise he does not depreciate the intellectual progress of Europe, as he regards it as the natural process of evolution, which had passed from the hands of Muslim scientists to the European scholars.”<sup>150</sup>

The principles of dubious value that are governing Western society and which gave birth to modern civilization and culture are the basis of all criticism that Iqbal has levelled against them. Iqbal was a devout believer in religion. As inner experience, which is the basis of religion, yields a kind of knowledge which may be tested and has almost a scientific value, but is denied by the scientific thinkers of the West, who are responsible for the mentality of modern society. It is being recognized that the absence of the spiritual element in the present-day society is to the great extent responsible for the grave problems that are arising day by day. Religion may be described as the centralizing force which creates harmony in human activity.

Iqbal was a firm believer in religion without which the social system cannot work properly. That is why he focussed his efforts on the revival of Islam and the protection of Islamic society. He believed in Islam being the most valuable contribution to world thought. It was a genuine concern for human destiny that he had given the best part of his life to a careful study of Islam, and a constant endeavour to awaken the Muslims. Iqbal very much doubted the stability of Western society as it was based on the principle of change and, as such, a constant adaption to the new problems of change and time, was highly essential, otherwise the system would collapse. On the other hand, Islamic society has a permanent element in its structure of thought, such as the unity of Allah, the finality of Prophethood and the *Shari'ah*, the Islamic code of law. In the eyes of Iqbal, Islamic society, therefore, has only to keep face with the new discoveries in the domain of knowledge and did not stand in need of a fundamental overhauling as Western society may require. The West is fast losing faith in religion, and a society without a moral sanction is bound to end in

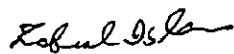
  
SUPERVISOR

  
HARMAN  
Agent of Iqbal  
A.M.U. Library

chaos. The stable character of a society directly depends upon the essential regard for the ultimate realities that govern life.




CHAIRMAN  
Department of Islamic Studies  
A.M.U., Aligarh



SUPERVISOR

## NOTES AND REFERENCES

1. John L. Esposito (ed.), *The Oxford History of Islam*, Oxford University Press, New York, 1999, pp. 681- 684.
2. Ibid., p. 690.
3. Muhammad Khalid Masud, "Islamic Modernism" in *Islam and Modernity: Key Issues and Debates* (eds.), Muhammad Khalid Masud, Armando Salvatore and Martin Van Bruinessen, Edinburgh University Press, Great Britain, 2009, pp. 237-238.
4. Shireen T. Hunter, *Reformist Voices of Islam: Mediating Islam and Modernity* (ed.), Pentagon Press, New Delhi, 1999, Introduction p. 2.
5. Gail Minault, "Chiragh 'Ali (1844-1895)," in: *The Oxford Encyclopaedia of the Modern Islamic World*, John L. Esposito (ed.), vol. 1, pp. 278-279.
6. Munawwar Husain, *Maulvi Chiragh Ali ki 'Ilmi Khidmat [The Intellectual Contribution of Maulvi Chiragh Ali]* Khuda Bakhsh Library, Patna, India, 1997; Peter Hardy, *Muslims of British India*, Cambridge University Press, Cambridge, England, 1972, pp. 111-114; Aziz Ahmad, *Islamic Modernism in India and Pakistan, 1857-1964*, Oxford University Press, London, Bombay, Karachi, 1967, pp. 57-64; Gail Minault, "Chiragh 'Ali," in John L. Esposito, (ed.), *Oxford Encyclopaedia of the Modern Islamic World*, Oxford University Press, New York, 1995, vol. 1, pp. 278-279
7. Available on line at [http://en.wikipedia.org/wiki/Chiragh\\_Ali](http://en.wikipedia.org/wiki/Chiragh_Ali)
8. Available on line at <http://www.answers.com/topic/chiragh-ali#ixzz1wxDS8z3C>
9. Chiragh Ali, *Azam-ul-Kalam fi Irtiqa il-Islam*, Sufi Chapa, Hyderabad, 1910, pp. 17-18.
10. Ibid.
11. Ibid.
12. Chiragh Ali, *The Proposed Political Legal and Social Reforms in the Ottoman Empire and other Muhammadan States*, Education Society Press, Bombay, 1883, pp. xxi-xxv
13. Aziz Ahmad, *Islamic Modernism in India and Pakistan, 1857-1964*, op.cit., p. 60.
14. Charles Kurzman, *Modernist Islam 1840-1940: A Source Book*, Oxford University Press, Oxford, 2002, p. 285
15. The *isnad* of the tradition by Tirmidhi is from Hannad [ibn al-Sari], from Waki' [ibn al-Jarrah], from Shu'ba [ibn al-Hajjaj], from Abi 'Awn, from Harith ibn al-'Amr, from the persons in the company of Mu'adh, and from Mu'adh himself. Another *isnad* is from Muhammad ibn Bishar, from Muhammad ibn Ja'far and 'Abd al-Rahman ibn Mahdi, from Shu'ba, from Abi 'Awn, from Harith ibn 'Awn, and Mughira ibn Shu'ba's nephew, from the people of Hims, from Mu'adh.
16. Chiragh Ali, *The Proposed Political Legal and Social Reforms in the Ottoman Empire and other Muhammadan States*, op.cit., pp. xxxvii-xl.
17. Chiragh Ali, *The Proposed Political Legal and Social Reforms in the Ottoman Empire and other Muhammadan States*, op.cit., pp. xxi-xxiii.
18. Chiragh Ali, *Azmal al Kalam fi Irtiqa-il-Islam*, Agra, 1910, vol. 1, p. 26
19. Chiragh Ali, *Tahqiq Mas'ala-i-Ta'ddud-e-Zaujat*, Hyderabad Deccan, 1917, pp. 257-258
20. Chiragh Ali, *'Azmal al Kalam Fi Irtiqa-il-Islam*, Lahore, 1911, vol. 2, p. 37

  
 CHIRAGH ALI  
 President of Islamic Society  
 A.M.U., Aligarh

*Ref. Isl.*

SI / ISOR

21. Chiragh Ali, *The Proposed Political Legal and Social Reforms in the Ottoman Empire and other Muhammadan States*, op.cit., pp. 117-118
22. Chiragh Ali, *Azmal al Kalam Fi Irtiga-il-Islam*, Lahore, 1911, vol. 2, p. 68
23. Christian W. Troll, "Sayyid Ahmad Khan," in: *The Encyclopedia of Religion*, Mircea Eliade (ed.), Macmillan Publishing Company, New York, 1987, vol. 1, p. 15.
24. Muhammad Khalid Masud, "Islamic Modernism" in *Islam and Modernity: Key Issues and Debates* (eds.), op.cit., p. 242.
25. Bashir Ahmad Dar, *Religious Thought of Sayyid Ahmad Khan*, Jadeed Urdu Type Press, Lahore, 1<sup>st</sup> ed. 1957, p. 267.
26. Christian W. Troll, *Sayyid Ahmad Khan: A Reinterpretation of Muslim Theology*, op.cit., p. 311.
27. J. M. S. Baljon, "Ahmad Khan," in: *Encyclopaedia of Islam*, 2<sup>nd</sup> (ed.), 2003, vol. 1, p. 287; Fazlur Rahman, *Islam*, 2<sup>nd</sup> (ed.), University of Chicago Press, Chicago, 1979, p. 217.
28. Muhammad Khalid Masud, "Islamic Modernism" in *Islam and Modernity: Key Issues and Debates* (eds.), op.cit., p. 257.
29. Muhammad Khalid Masud, "Iqbal's Approach to Islamic Theology of Modernity," *Al-Hikmat*, vol. 27, 2007, p. 3.
30. William Muir, *The Life of Mahomet*, op.cit., p. 308.
31. Muhammad Khalid Masud, "Iqbal's Approach to Islamic Theology of Modernity" *Al-Hikmat*, op.cit, p. 3
32. Christian W. Troll, *Sayyid Ahmad Khan: A Reinterpretation of Muslim Theology*, op.cit., p. 113.
33. Ibid.
34. Ibid.
35. Aziz Ahmad, *Muslim Self-Statement in India and Pakistan 1857-1968*, Otto Harrasowitz, Wiesbaden, 1970, p. 30.
36. Ibid., p. 31
37. Ibid., p. 35
38. Muhammad Aslam Syed, "Islamic Modernism," in *Islam in South Asia*, Waheed al-Zaman and M. Salim Akhtar (eds.), National Institute of Historical and Cultural Research, Islamabad, 1993, p. 343.
39. Christian W. Troll, *Sayyid Ahmad Khan: A Reinterpretation of Muslim Theology*, op.cit., Introduction xv-xvi.
40. Sayyid Ahmad Khan cited in Abdul Khaliq, *Sir Sayyid Ahmad Khan: On Nature, Man and God—A Critique*, Bazm-e-Iqbal, Lahore, 1993, p. 2.
41. Manzoor Ahmad, "Islamic Response to Contemporary Western Thought," *Islam in South Asia* (Proceedings of International Seminar on Islamic History, Art, and Culture in South Asia, Islamabad, Pakistan, 1986), (ed.) Rashid Ahmad Julludhri and Muhammad Afzal Qarshi, Institute of Islamic Culture, Lahore, 1995, p. 11.
42. Sir Sayyid Ahmad Khan quoted in Ibid.
43. Ibid.
44. Sir Sayyid Ahmad Khan, *Akhiri Mazamin*, pp.77, tr. From sources of Indian Tradition, Compiled by S.N Hay and Ishtiaq Husain Qurashi, New York, 1964, p. 191.
45. Sir Sayyid Ahmad Khan, *Al-Tahrir fi Usul al-Tafsir*, Aligarh, 1892, p. 33.
46. Bashir Ahmad Dar, *Religious Thought of Sayyid Ahmad Khan*, op.cit., p. 267.

*Fazlur Rahman*

SUPERVISOR

47. Hafeez Malik, *Sir Sayyid Ahmad Khan and Muslim Modernization in India and Pakistan*, Royal Book Company, Sadar Karachi, 1<sup>st</sup> ed. 1980, 1<sup>st</sup> issued in Pakistan 1982.
48. Mazheruddin Siddiqi, *Modern Reformist Thought in the Muslim World*, The Islamic Research Institute Press, Islamabad, 1982, p. 67.
49. Bashir Ahmad Dar, *Religious Thought of Sayyid Ahmad Khan*, op.cit., p. 274
50. Ibid., p. 275.
51. S. T. Lokhandwalla (ed.), *India and Contemporary Islam*, Indian Institute of Advanced Study, Shimla, 1971, p. 55.
52. John L. Esposito (ed.), *The Oxford History of Islam*, Oxford University Press, New York, 1999, pp. 646.
53. Mazheruddin Siddiqi, *Modern Reformist Thought in the Muslim World*, op.cit., p. 69
54. Sir Sayyid Ahmad Khan, *Kutub-i-Ahadith*, p. 62, cited in Hafeez Malik, *Sir Sayyid Ahmad Khan and Muslim Modernization in India and Pakistan*, Royal Book Company, Sadar Karachi, 1<sup>st</sup> (ed.) 1980, 1<sup>st</sup> issued in Pakistan 1982, p. 269.
55. Bashir Ahmad Dar, *Religious Thought of Sayyid Ahmad Khan*, op.cit., p. 274.
56. Mazheruddin Siddiqi, *Modern Reformist Thought in the Muslim World*, op.cit., p. 73
57. Tahzib al-Akhlaq, comp. by Fadl al Din, part II, p. 196 quoted in J. M. S. Baljon, *The Reforms and Religious Ideas of Sir Sayyid Ahmad Khan*, Brill, Leiden, 1949, p. 66
58. Qur'an Tafsir, vol. 1, pp. 217-218.
59. Aziz Ahmad, *Islamic Modernism in India and Pakistan 1857-1964*, Oxford University Press, London, Bombay, Karachi, 1967, p. 38.
60. Sir Sayyid Ahmad Khan, "Parchah Tahzib al-Akhlaq Awar Uskey Aghraz wa Maqasid," *Tahzib al-Akhlaq*, Aligarh: Shawwal 1, 1287A.H/ Dec.24, 1870; also Muharram 1, 1282A.H/1865.
61. Gail Minault, "Ameer Ali, Syed," in: *The Oxford Encyclopaedia of Islam and the Modern Islamic World* (ed.) Esposito J. L., vol. 1, pp. 84-85.
62. Parveen Shaukat Ali, *Islam and the Challenge of Modernity: An Agenda for the Twenty First Century*, National Institute of Historical and Cultural Research, Islamabad, 2004, p. 359.
63. Ibid.
64. Ibid., p. 359.
65. Abdullah Ahsan, "A Late Nineteenth Century Muslim Response to the Western Criticism of Islam-An Analysis of Ameer Ali's Life and Works" *American Journal of Islamic Social Sciences*, vol. 2, no. 2, 1985, pp. 179-206, p. 198.
66. Ameer Ali, *Critical Examination of the Life and Teachings of Mohammed*, William and Norgate, London, 1873, preface p. viii.
67. Nagendra Kumar Singh (ed.), "Amir Ali, (1849-1928)" in: *The Encyclopaedia of Muslim Biography, India, Pakistan, Bangladesh*, A. P. H. Publishing Corporation, New Delhi, 2001, vol. 1, pp. 435-437.
68. Aziz Ahmad, *Islamic Modernism in India and Pakistan*, op.cit., pp. 86-97.
69. Abdul Rashid Moten, "Revivalism, Reformism and Pan-Islamism in the South Asian Experience," *Jihad al-Islam a Journal of Islamic Studies*, vol. 1, no. 2, Jan-June 2008, pp. 31-58.
70. Ameer Ali, *The Spirit of Islam*, London, 1922, p. 358.
71. Fazlur Rahman, "Revival and Reform in Islam," in: *The Cambridge History of Islam* (ed.), P. M. Holt, vol. 2 B, p. 643.

*Heeran*  
 "AN  
 of Islamic Studies"  
 "M.U., Aligarh"

*Fazlur Rahman*

SUPERVISOR



72. Basit Bilal Koshul, "Varieties of the Muslim Response," The writer is Ph.D. candidate at Drew University, New Jersey (USA). The present article will form a chapter in his unpublished work *Recounting the Milestones: An Appraisal of Islam's Encounter with Modernity*.
73. Shaikh M. Ikram, *Mauj-e-Kauthar*, Institute of Islamic Culture, Lahore, 1992, pp. 174-175.
74. Ameer Ali, "The Mohammedans of India and their Place in the Empire," in *Ameer Ali: His Life and Works*, K. K. Aziz (ed.), Publishers United, Lahore, 1968, p. 378.
75. Ameer Ali, *Critical Examination of the Life and Teachings of Mohammed*, op.cit., Preface p. vii.
76. William Muir, *Life of Mahomet*, New revised Edition, John Grant, Edinburgh, 1912, p. 520.
77. Ameer Ali, *The Spirit of Islam* Reprinted from 1922 (ed.), Pak Publishers, Karachi, 1969, p. 72.
78. Abdullah Ahsan, "Muslim Response to the Western Criticism of Islam: A Study of Ameer Ali's Life and Works." Unpublished M.A. Thesis Montreal, McGill University, 1981, pp. 33-53.
79. Ameer Ali, "Memoirs," *Memoirs and Other Writings of Ameer Ali*, R. Wasti (ed.), People's Publishing House, Lahore, 1968, p. 17.
80. W. Cantwell Smith, *Modern Islam in India*, Victor Gollancz, London, 1946, p. 12.
81. Ameer Ali, *Spirit of Islam*, op.cit., p. 137.
82. Available online at <http://www.ghazali.net/book4/Chapter-II/chapter-ii.html>
83. William Muir, *Life of Mahomet*, op.cit., preface p. xiv.
84. Ibid.
85. Ameer Ali, *The Spirit of Islam*, op.cit., pp. 422.
86. Ibid., p. 144.
87. Gail Minault, "Ameer Ali, Syed," in: *The Encyclopaedia of Islam and the Modern Islamic World*, John L. Esposito (ed.), vol. 1, pp. 84-85.
88. Ibid.
89. Ameer Ali, *The Spirit of Islam*, London, 1961, p. 172.
90. Ibid., pp. 81-82, 121.
91. Ameer Ali, *The Spirit of Islam*, op.cit., Edition 1899, p. 342
92. W. Cantwell Smith, "Ameer Ali," in: *Encyclopaedia of Islam*, Lucac and Co. Leiden, E. J. Brill, London, 1960, vol. 1, pp. 442-443.
93. Available online at <http://www.ghazali.net/book4/Chapter-II/chapter-ii.html>
94. Ameer Ali, *The Spirit of Islam*, London, 1899, pp. 328, 329.
95. Ibid., pp. 287, 288.
96. Mazheruddin Siddiqi, *Modern Reformist Thought in the Muslim World*, op.cit., p. 44.
97. Aziz Ahmad, *Islamic Modernism in India and Pakistan 1857-1964*, op.cit., p. 96.
98. Fazlur Rahman, *History of Religion Islam*, Weidenfeld and Nicolson, London, 1966, pp. 220.
99. Mazheruddin Siddiqi, *Modern Reformist Thought in the Muslim World*, op.cit., pp. 179-180
100. Ameer Ali, *The Spirit of Islam*, op.cit., Edition 1899, pp. 374-376.
101. Holy Qur'an, Nisa 4: 129
102. Holy Qur'an, Nisa 4: 3
103. Ameer Ali, *The Spirit of Islam*, op.cit., Edition 1899, pp. 327-329, 338-339.

*Tabdul Ishtiaq*

SUPERVISOR

CHAIRMAN  
Department of Islamic Studies  
A.M.U., Aligarh


104. Peer Naseer Ahmad and Ajaz Lone, "Iqbal, Sir Syed and the Islamic Modernism Concept," *Greater Kashmir*, Srinagar, Monday, 3 Rabi-Al-Awwal 1432 A.H; 07 February 2011 C.E. Aziz Ahmad also used the term 'neo-modernism' as "Iqbal: Speculative Neo-Modernism" name of the seven Chapter, p. 141 in his *Islamic Modernism in India and Pakistan*, 1967.
105. Abdullah Anwar Beg, *The Poet of the East*, Quami Kutub Khana, Lahore, 1939, p. 286.
106. Javaid Iqbal, "Modern Indian Muslims and Iqbal," *The American Journal of Islamic Social Sciences*, vol. 14, no. 1, p. 29.
107. Muhammad Khalid Masud, "Iqbal's Approach to Islamic Theology of Modernity," *Al-Hikmat*, op.cit., pp. 1-2.
108. Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, Shaikh Muhammad Ashraf, Lahore, 1962, p. 147.
109. Ibid., pp. 147-148.
110. Abdullah Anwar Beg, *The Poet of the East*, op.cit., p. 367.
111. Javaid Iqbal, "Modern Indian Muslims and Iqbal," *The American Journal of Islamic Social Sciences*, op.cit., p. 27
112. Ibid., p. 28
113. Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, Institute of Islamic Culture, Lahore, 1986, p. 78.
114. Aziz Ahmad, *Islamic Modernism in India and Pakistan 1857-1964*, op.cit., p. 142.
115. Muhammad Khalid Masud, "Iqbal's Approach to Islamic Theology of Modernity," *Al-Hikmat*, op.cit., p. 12.
116. H. A. R. Gibb, *Modern Trends in Islam*, Edition 1945, op.cit., pp. ix-x.
117. Ibid., p. 77
118. Ibid., p. 60
119. Aziz Ahmad, *Islamic Modernism in India and Pakistan 1857-1964*, op.cit., p. 153
120. Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, Edition 1934, pp. 145-146.
121. Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, Edition 1962, op.cit., p. 148.
122. Mazheruddin Siddiqi, *Modern Reformist Thought in the Muslim World*, op.cit., p. 77.
123. Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, 1962, p. 168.
124. Musa Yusuf Owoyemi & Muhammad Mumtaz Ali, "The Compatibility of Islam with Modernity: A Brief Discourse on Muslim Reformists' Response," *Journal of Islam in Asia*, Special Issue, no. 2, June 2011.
125. Muhammad Khalid Masud, "Iqbal's Approach to Islamic Theology of Modernity," *Al-Hikmat*, op.cit., p. 17.
126. Muhammad Mumtaz Ali, "Reconstruction of Islamic Thought and Civilization: The Case of Islamization of Knowledge," Review Essay, *American Journal of Islamic Social Sciences*, vol. 16, no. 1, p. 96.
127. Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, New Edition, Kitab Bhawan, New Delhi, 1994, p. 163.
128. Ibid.
129. Abdul Aleem Helal, *Social Philosophy of Sir Muhammad Iqbal*, Adam Publishers and Distributors, Delhi, 1995, p. 168.

  
 AIRMAN  
 of Islamic Studies  
 A.M.U., Aligarh



SUPERVISOR

130. Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, op.cit., p. 134.
131. For a detailed discussion, see Muhammad Khalid Masud, *Shatibi's Philosophy of Islamic Law*, Islamic Research Institute, Islamabad, 1996.
132. Javaid Iqbal, "Modern Indian Muslims and Iqbal," *The American Journal of Islamic Social Sciences*, op.cit., p. 36.
133. Nataranjan Natini, (ed.), *Handbook of Twentieth Century Literature of India*, Greenwood Press, Westport CT, 1996, p. 337.
134. Clinton Bennet, *Muslims and Modernity: An Introduction to the Issues and Debates*, Continuum, London, 2005, p. 22.
135. Muhammad Khalid Masud, "Islamic Modernism" in *Islam and Modernity: Key Issues and Debates* (eds.), op.cit., p. 250
136. Aziz Ahmad, *Islamic Modernism in India and Pakistan 1857-1964*, op.cit., p. 155
137. Shireen T. Hunter, *Reformist Voices of Islam: Mediating Islam and Modernity* (ed.), op.cit., p. 167.
138. Latif Ahmad Sherwani (ed.), *Speeches, Writings and Statements of Iqbal*, Iqbal Academy, Lahore, 1974, pp. 107-120.
139. Shihab al-Din Yahya Suhrawardi became known posthumously as shaikh al-Ishraqi, meaning "teacher of illumination."
140. Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, Edition 1994, p. 129.
141. Ibid.
142. Ibid.
143. Ibid., p. 130
144. Ibid.
145. Ibid.
146. Ibid.
147. Muhammad Mumtaz Ali, "Modernity vis-à-vis Islam An Analysis of Western and Muslim Scholars' Views," *Journal of Islam in Asia*, vol. 8, no. 2, December 2011, p. 162.
148. John Obert Voll, "The Mistaken Identification of "The West" with "Modernity,"" *The American Journal of Islamic Social Sciences*, vol. 13, no. 1, 1996, p. 1
149. Ibid.
150. Abdullah Anwar Beg, *The Poet of the East*, op.cit., p. 370



CHAIRMAN  
Department of Islamic Studies  
A.M.U., Aligarh



SUPERVISOR

## CHAPTER 4

### TRADITIONALIST APPROACH OF INDO-PAK SCHOLARS

#### Introduction

Muslim responses to the challenges of colonialism and modernity, focusing on three different categories of thinkers: modernists, traditionalists, and Islamists. This chapter focuses on traditionalist thinkers who have taken this approach for reforming the Muslim society. It is found that one form of reform in the context of South Asian Islam signifies traditionalist movements seeking to restore Islam to its more orthodox, pure, “original” form and is intended to revive a glorious past. Islamic reform in South Asia has usually struggled within this inappropriate logical argument.<sup>1</sup> Muslim traditionalists defined as the religious scholars (*‘ulama*) whose authority derives from their knowledge of the Qur’an, *Hadith*, and the science of interpreting Islamic law (Islamic jurisprudence) in order to find support in Islam’s past glory. Historically the *‘ulama* maintain the privilege of defining and defending “tradition,” reconcile between the religious, social and political realms.<sup>2</sup> Under the impact of modernity, however, their monopoly on the status of arbiters of Islam had been increasingly challenged by a host of new social actors who challenge well-established notions of political, social and cultural authenticity. As their power and prestige has declined in South Asia, Muslim traditionalists have struggled to maintain their status a cultural spokesmen and the defenders of Islamic orthodoxy. By considering a golden past, they erect an Islam along with rules and directives as a safeguard against social change.

The responses of conservative or traditionalists *‘ulama* and of the modernists represent the earliest reactions of Muslim thinkers to the challenge of modernity. The response of the traditionalist *‘ulama* to the attack of the West in the eighteenth and nineteenth centuries was purely defensive and limited to mere protection of Islamic beliefs and practices that were being threatened by modernity. This response was expressed and propagated by the traditional *‘ulama*, a class that was based in the institutions of classical Islamic scholarship, whereas the modernist response was an attempt at apologetic assimilation of Islamic beliefs and practices into modern thought and behaviour. The *‘ulama* saw the West as the home of corrupt religiosity (viz.,

Chairman  
Department of Islamic Studies  
M. U. Al-Farooq

*Zahid Ishtiaq*

SUPERVISOR

Christianity) at the very least, if not outright disbelief and atheism. At the same time, they were fully aware of the fact that the Muslims were powerless to counter the political and military might of these infidels, because all such attempts had failed. Consequently, the only option available to them was total withdrawal from the mainstream in order to avoid contact with anything deemed Western. They considered contact with Western ideas, institutions, and individuals posed a direct threat to the integrity of one's faith. It mattered little to those who advocate these views, that many Muslims, especially the educated elite, would ridicule and mock this radically isolationist attitude. For the *'ulama*, the preservation of one's faith is to be the principal concern. For them the choice was as clear as it was exclusive — one could either be a "Muslim" or a "modern," but one could not be both at the same time.<sup>3</sup>

For the *'ulama*, there was no way to reconcile "Muslim" and "modern." The proponents of this isolationist approach were based in the institutions of traditional Islamic scholarship. In the Indo-Pak Subcontinent, this dissimilar Islam's response to the modern West found its most forceful expression in the *Dar ul-'Ulum* of Deoband. For the traditional scholars at the *Dar ul-'Ulum*, the immediate and most pressing issue facing the Muslims was not the political and military ascendancy of the West but the fact that Islamic beliefs and practices had become polluted by myth, occultism/supernatural powers, and superstition. This was largely due to the extensive interaction of Islam with the culturally dominant Hindu tradition. They argued that only after the Muslims purified their religion from these polluting sources they could hope for a change in their worldly fortunes. In the context of this analysis, the Western invasion into the Muslim world was a threat because it became an additional source of foreign ideas that threatened to further ambiguous the teachings of Islam. In the campaign to purify Islam from foreign influences, the emphasis of the Deobandi School was uncompromising on the point that the Qur'an and *Sunnah* be the exclusive sources of Islamic belief and practice. Any article of faith or any religious practice that was not sanctioned by the Qur'an and the *Sunnah* had to be unconditionally rejected by the Muslims. This uncompromising emphasis on religious Puritanism became the defining characteristic of the *Dar ul-'Ulum* Deoband. So, it is necessary to shed some light on the Deoband movement which led to the traditional aspect of reform by the *'ulama* before going into detail.

*Edul Isb*

SUPERVISOR

*Chairman*  
CHAIRMAN  
Department of Islamic Studies  
A.M.U., Aligarh

## The Deoband Movement

Deoband established in the Northern part of India ten years after the crushing defeat suffered by the natives of the Indian Subcontinent at the hands of their British colonizers, which came to be known as the first war of Independence (1857). The defeat at the hands of the British was an awakening for the Muslims of India, and promoted several simultaneous reform and revival movements, each aimed at restoring what its leaders considered to be the causes of Muslim decline. The *madrasah* (Islamic seminary) at Deoband, and the movement associated with it, was founded by a group of *'ulama*, who were motivated by Muslim defeat at the hands of the British and considered deeply the causes of Muslim failure and decline. The primary concern for the *'ulama* of Deoband were to the preservation, revival, and dissemination of traditional Islamic knowledge. They focused on the development of inward faith and reforming the outward practice of Indian Muslims according to traditional Islamic teachings, resisting the threat of foreign influence on the one hand and modernist and puritanical reform movements on the other, while also eradicating the practice of the innovations (*bid'ah*). The Deoband school founders and early leaders among them Maulana Muhammad Qasim Nanautawi (1833-1877), Maulana Imdadullah (1817-1899), and Maulana Rashid Ahmad Gangohi (1829-1905) and strengthened by the religious scholars like Maulana Ashraf Ali Thanwi (1864-1943), Maulana *Mufti* Muhammad Shafi (1897-1976), Maulana Qari Muhammad Tayyib (1897-1983) and others constituted the traditional or orthodox approach that emphasized mainly on a negation and refusal of modernization and strict adherence to the traditional Islam. Moreover, each combines the role of religious scholar, teacher, and spiritual guide. The Deoband *madrasah* coupled a Western-style University format (with faculty, formal exams, and fund-raising) with a traditional Islamic curriculum focusing on the study of Qur'an, *Hadith*, and the methodology of the *Hanafi* School of law. The school aimed to return Muslim society to its own cultural and religious roots by training teachers, prayer leaders and scholars to spread proper moral and religious guidance. In addition they focused on the task of educating and training the minds and hearts of believers in the teachings of the religion as a way to bring about change in the present situation. A Western scholar William A. Graham puts that in the Islamic context "traditionalism," or a "traditional" outlook, may be defined as— "a long-standing, clear fondness in diverse strands of Islamic life for an


CHAIRMAN  
Board of Islamic Studies  
A.M.U., Aligarh

*Ref. Isl.*

SUPERVISOR

option to previous authorities, above all the Prophet Muhammad (S.A.W) and Companions, but also later figures... who are perceived as having revived... reformed... or preserved the vision and norms of true, pristine Islam, and thus as being in continuity and connection with the original community, or *ummah*. All such authorities function as interpreters of Allah's revealed Word and as a concept for the present and future. An important aspect of this attitude is a cautiousness or even abhorrence of any "innovation" (*bid'ah*) that runs counter to the supposed tradition."<sup>4</sup> In the words of W. C. Smith "the Muslim theologian of India have in the modern period, introduced or accepted little that is new in Islam. They attached ideologically and functionally to the old order of society and to the classical Islam. This resulted a great gulf between the *'ulama* and the modern educated Muslim and most of the theologians had been able to accomplish the task of purifying and refining the old Islam."<sup>5</sup> The *'ulama* themselves then—with one or two quite isolated exceptions—have played almost no parts in the transformation process of modernized Islam (except to oppose it)<sup>6</sup> like important Deoband institution, as accepting the older in principle but trying to revive and purify it. The famous *Dar ul-'Ulum* at Deoband next to the Azhar of Cairo is the most important and respected educational institution of the Muslim world. Its influence and prestige throughout India is great and at large they are concerned for the school's long tradition. Its main aim is to revive the classical Islam: to rid the Muslims of the theological corruptions, the ritual degradations, and the material exploitation to which they have fallen prey since the British occupation. A glance at the foundational principles drafted by Maulana Muhammad Qasim Nanautawi and adopted by the founders of the *Dar ul-'Ulum* provides an enlightening insight into the inner logic that motivated them. For instance the seventh principle deals with the financing of the institution's activities it states as:

As long as there is no regular source of income for this school, up till that time, this school will continue to function, solely due to the grace of Allah. And if any regular source of income is found, such as an estate, factory, business, or a wealthy ruler's patronage then it seems that the capital which is gained by directing all of one's fears and hopes towards Allah — such capital will diminish and help from the unseen will disappear. This will lead to friction among the workers. Consequently, a sense of uncertainty regarding the financing of this institution should be maintained.<sup>7</sup>

  
CHAIRMAN  
Department of Islamic Studies  
A.M.U., Aligarh

  
SUPERVISOR

It clearly focuses in these foundational principles upon spiritual factors and very slight — one may even say a dismissive — concern for material factors. The *Dar ul-'Ulum* was not only able to survive but also flourish by adhering to this basic philosophy because it attracted individuals who firmly believed in these principles. Maulana Anwar Shah Kashmiri (1875-1934), one of the leading *Hadith* scholars in the Subcontinent, taught at Deoband for many years without accepting any salary. While he was teaching at Deoband, he was offered a position at Dhaka University with a monthly salary of Rs. 1000 but he turned it down. *Shaikh-ul-Hind* Maulana Mahmood al-Hasan (1851-1920) taught at Deoband for nearly half a century on an income of only rupees seventy five per month— out of which he regularly donated rupees twenty five to the *masjid*.<sup>8</sup> In an age that considered the material reality to be the only true reality, these hardy souls were proof positive that faith and spirituality had a real existence that had direct impact on the visible, material reality — an existence that was, nonetheless, independent of the visible world.

### Islamic Law and the 'Ulama

The 'ulama as such had no formal role in the British imperial state, but they found wide scope for guiding Muslims in civil and religious matters. The Deobandis were notably successful in playing multifaceted role and their effectiveness was judged to rest in the synthesis of the two main streams of the Islamic tradition—that one of intellectual learning and the other of spiritual experience. They understood the unity of *Shari'ah* (the law) and *tariqah* (the path) to be firmly within the bonds of Islamic orthodoxy, for them the law and the path not to be opposed but complementary. The most importantly Deobandis presented reformist interpretation of the faith on the part of their followers. By threw away customs and practices like to follow *pir* or *sajjadah Nashin* and to fulfil all religious obligations and to submit them to the true guidance in all aspects of life. Importantly they (Deobandis) sought to teach all the Islamic sciences and represent all the *Sufi* orders.

**Shari'ah:** Traditional 'ulama recognize a difference between *Shari'ah* and *fiqh* the former which refers to the totality of Allah's commandments, His Will as revealed in the Qur'an and exemplified by the *Sunnah* of His last Prophet and messenger Muhammad (S.A.W) and latter which refers to the body of specific rulings derived from the *Shari'ah*. The *Shari'ah* consists of two basic categories of laws: the

HAIRMAN  
Agent of Islamic Studies  
A.M.U. Aligarh

*Abul Isah*

SUPERVISOR



definitive, which are explicit and decisive, do not allow for interpretation, and the speculative, in which difference of opinion is allowed, taking into account human weakness and as a kindness to believers; it is this second category of laws which is the subject matter of *fiqh*.<sup>9</sup>

The 'ulama of Deoband believed in *taqlid*, necessity of following an established school of law, and from among the four schools they were dedicated followers of the *Hanafi* school of *fiqh*. They were not only devoted to *Hanafi* laws but also to *Sufi* doctrines and practices. Many leading Deobandis were trained in the *Chishti* method, but were strongly influenced by the practices and general approach of the *Naqshbandi* order, sincere in spiritual experience and strict adherence to the *Shari'ah*. It is found that their approach to *tasawwuf* was much different from the popular understanding and practice of *Sufism* at the time; in fact they avoided against deviant customary observances, and challenged the centrality of tombs of dead saints and the networks of support for them. While the *Sufism* of the masses emphasized the intercessory role of the *Sufi* saint in ensuring salvation, the Deobandis considered main individual responsibility of each disciple to develop spirituality by adhering to Divine Law and practicing the *Sunnah*. It affirmed that the most advanced mystic was the one who most successfully emulated the Prophetic example.<sup>10</sup>

### ***Fatawa: Reformist Content***

The Deobandis thought of their fundamental role as that of *mufti*, giving advisory opinions on the law. The main concern for them is to correct belief and practice in the light of the classical text. They followed a school of thought, Deobandis particularly *Hanafi*, each understood to be based on four sources: the Qur'an, the *Sunnah* or practice of the Prophet Muhammad (S.A.W) as conveyed in *Hadith*, analogical reasoning (*qiyas*) and consensus of the learned (*ijma'*). In the formulations and commentaries on the law books of each school were to be model and parallel for any decision a Muslim might take. By following a school law, the Deobandis represented the jurisprudential position of *taqlid* or conformity. The Deobandis taught adherence mainly to the school of law, but to the *Hanafi* School alone. The Deobandis studied the fundamental sources of Qur'an and *Hadith*; the text of the *Hanafi* School, commentaries, and compendia of legal verdicts. In their interpretations, it was these later sources, the judgement of the *salaf*, their ancestors that they followed. They in

CHAIRMAN  
Department of Islamic Studies  
A.M.U., Aligarh

*Rafiqul Islam*

SUPERVISOR

no case cited the public good or expediency to expand the limits of what was admissible.<sup>11</sup> The Deobandis thus practiced *ijtihad*, individual reasoning within the tradition of the school of law.<sup>12</sup> The printed collections of *fatawa* of the late nineteenth century suggested that the influence of the 'ulama were primarily limited to matters of belief, ritual and relations to other religious groups. Mainly, 'ulama had focused on belief and ritual, *aqā'id* and 'ibadat, which they explored with remarkable depth and range.

In regard to the reform through *fatawa* literature Muhammad Qasim Zaman notes: "Indeed, in colonial India, this function (of *muftis*) registered certain important changes: from the late nineteenth century, *fatawa* were often given on the authority of a particular *madrasah*, such as the *madrasah* of Deoband, rather than on that of a single juris-consult; *fatawa* were issued in larger numbers than had been the case earlier; and the technology of print enabled the *madrasahs* to disseminate their *fatawa* more widely and, in many cases, to begin publishing influential compilations of them."<sup>13</sup> Also during the British period the Islamic law transformed into Anglo-Mohammedan law and dispensed by British court officials rather than *muftis* and *qadis*. The *muftis* contributed to issue *fatawa* in response to the queries of believers for their guidance. While they were no longer backed by the power of courts, nor could they affect the workings of the state, they were to become a vehicle for disseminating ever more detailed guidance on everyday concerns to Muslims seeking to preserve their religious practice and identity under alien rule. They took on a new importance given the uncertainty of the times, and established the 'ulama as the authoritative guides in those changing circumstances.<sup>14</sup>

**Tariqah:** The Deobandi 'ulama were devoted not only to *Hanafi* law but to *Sufi* doctrine and discipline, as well. *Sufism* provided both meaning to religious experience and personalities.

One important dimension of Deobandi influence as *Sufis* rested in their position as heirs to the legitimacy of all the major *Sufi* orders. They were not shaikhs of a single order, they were "*Chishti* in *suluk* (the method of training) but united in all the *silsilahs*."<sup>15</sup>

CHAIRMAN  
Department of Islamic Studies  
A.M.U., Aligarh

SUPERVISOR

The Deoband *'ulama* having affirmed the absolute authority of the Qur'an and *Sunnah* as being the exclusive legitimate sources of Islamic belief and practice, and the school used a firmly scholastic approach rooted in the tradition of classical Islamic scholarship to interpret these sources. Deoband maintain thoroughly the structure of Islam; and within the limits of those structures it is insistently rationalist. It attempts to do away with deviation, compromises, and intellectual laziness. On the practical side, Deobandi *'ulama* are puritanically strict and work attentively to overcome and destroy back-sliding, superstitions, saint-worship, and all the belongings of ignorance, poverty, and fear in a depressed and decadent agrarian society. Their ideal is traditional Islam at its purest—with a strict enforcement of the *Shari'ah*. Socially, Deobandi School of thought is progressive to the extent that it strives to eliminate superstitious accretions, but at the same time they strive equally to eliminate any advance to higher levels. It resists with and intense rigidity all innovation (*bid'ah*) indiscriminately; whether retrogressive or advanced. For example, it defends polygamy.<sup>16</sup> Similarly, Muhammad Qasim Zaman writes that “ a *madrasah* founded at Deoband, in northern India in 1866 soon came to represent a particular doctrinal orientation within South Asian *Sunni* Islam, with an emphasis on the need to ‘reform’ Muslim practices in terms of a renewed promise to the study of the Islamic foundational texts and *Hanafi* law.<sup>17</sup> Traditionalists are also called as legal traditionalists as they are concerned with the maintenance of the law as conceptualized in the classical schools of law like *Hanafi*, *Maliki*, *Shafi'i*, and *Ja'fari*. They uphold solutions arrived at by classical jurists of the relevant school, and reject call for reform of Islamic law and criticism of traditionalism. *Taqlid* (uncritical following of one's legal school of thought) is a prominent feature of the traditionalists. Key issues of legalist traditionalists include: implementation of classical Islamic law in today's societies (from family law to criminal law as they were conceptualized in the schools of law); maintenance of classical view, for instance, the inequality of men and women in certain areas of law; a literal reading of the Qur'an and the *Sunnah* text; reverence for the opinion of the *imams* and key figures within each school of law; strict adoption of the principles of jurisprudence (*usul*) and their application in construction of law; where necessary to benefit from the opinions expressed in other school of law in dealing with contemporary problems rather than exercising independent reasoning (*ijtihad*).<sup>18</sup>

CHAIRMAN

Department of Islamic Studies  
A.M.U., Aligarh
  
SUPERVISOR


Muslims universally look to the Qur'an, the recorded teachings of the Prophet Muhammad (*Hadith*), and the dictates of Muslim law for guidance and inspiration.

### Methodology of Reform

Islamic reform movements differ in organization, ideology, and even objective, there are nevertheless characteristics that many of them share. These include (1) promoting a "return" to the "straight path" of religion based on the Qur'an and *Sunnah*, which are regarded as universally valid; (2) looking to the righteous community of the first Muslims (*salaf al-salih*) for inspiration; (3) and reforming traditional practices and beliefs that are considered to be innovations or deviations from cherished Islamic principles established by the Qur'an, Prophet Muhammad (S.A.W), and the *salaf al-salih*.

In Indo-Pak Subcontinent, a wide range of '*ulama* leaders have to define Islam on the public stage. Debating openly with one another, and against their Christian and Hindu counterparts, they often employ new technologies such as print media to help spread their message. Their efforts have helped frame public debate and establish select Islamic symbols as key markers of social and cultural identity. During the nineteenth century, many '*ulama* worked to establish networks of religious schools (*madrasahs*) across the Subcontinent in an effort to safeguard tradition and defend their own intellectual field. Foremost among these was the *Dar ul-'Ulum* Deoband.<sup>19</sup> Beyond the *madrasah* classrooms, Deobandis actively engaged in public discourse, using the printing press to disseminate legal opinions (*fatawa*) and polemical pamphlets. One of the movement's most prolific intellectuals, Maulana Ashraf Ali Thanwi is best known for his influential book *Bahishti Zewar* (Heavenly Ornaments), a practical guide to religious propriety and social etiquettes for Muslim women. Maulana Thanwi's text stands as a primer to Deobandi reformist ideology. Describing the motivation for the book, he wrote,

Thanks to divinely guided insight, experience, logic and learning, I realized that the cause of this ruination is nothing other than women's ignorance of the religious sciences. This lack corrupts their beliefs, their deeds, and their dealings with other people, their character, and the whole manner of their social life... Faulty belie

  
CHAIRMAN  
ment...  
A.M.C. ...

  
SUPERVISOR

leads to faulty character, faulty character to faulty action, and faulty action to faulty dealings that are the root of the uneasiness of society.<sup>20</sup>

Maulana Thanwi and his Deobandi group saw religious education and moral reform for both men and women as an essential precursor to the reformation of Indo-Muslim social, cultural, political, and religious life. Though highly influential, Deoband did not speak for all South Asian traditionalists, and numerous other groups of 'ulama emerged to challenge their reformist agenda. The *Ahl-e-Hadith*, for example, favoured a direct and literal use of the Qur'an and *Hadith* and rejected the authority of any particular school of law. They were also severely critical of *Sufi* institutions and practices and prohibited all ritual practices associated both *Sufi* tomb cults. With a following of mostly educated urbanites, the *Ahl-e-Hadith* embrace the legacy of the famous *Hanbali* jurist Ibn Taymiyya (d. 1328), and they distinguished themselves by their dress and style of prayer. In contrast the *Barelwi* movement rose to the defence of local practices associated with the *Sufi* tradition. Led by the scholar and *Qadiri Sufi* master Ahmad Raza Khan *Barelwi* (1856-1921), *Barelwi* 'ulama embraced *Hanafi* law, emphasized the status and role of the Prophet Muhammad (S.A.W), and defended the important place of *Sufi* saints as patrons and intercessors. The *Barelwi* blame both British colonial rule and the influence of reformist Muslims for the decline of the community, and they sought to preserve intact the foundations of Islamic identity rooted in local cultural practices. Identifying themselves as the "*Ahl al-Sunnah wa al-Jama'at*," (people of the way of the Prophet Muhammad (S.A.W) and the community) the *Barelwi* championed themselves as the true heirs to the legacy of the Prophet Muhammad (S.A.W).<sup>21</sup>

The Deoband School that evolved was, in its sources of funding, organizational structure and goals, a very 'modern' institution, despite being a stronghold of traditional Islamic education, and became a model for subsequent *madrasahs* to emulate.

### Prominent Traditionalists 'Ulama of Indo-Pak Subcontinent

Here discusses some prominent traditional 'ulama of Indo-Pak Subcontinent of the nineteenth and twentieth centuries who took their initiative towards reform in the society through education and stick to the pure Islam for example 'ulama like

CHAIRMAN

Department of Islamic Studies  
A.M.U., Aligarh

SUPERVISOR

Maulana Qasim Nanautawi, Maulana Rashid Ahmad Gangohi, Maulana Ashraf Ali Thanwi, and Maulana Qari Muhammad Tayyib. The *'ulama* often misleadingly portrayed as guardians of tradition who play a diminishing role in modern societies and who endeavour to ignore or disqualify anything new, nonetheless play a vital, though changing role in the societies in which they participate.<sup>22</sup>

### Maulana Qasim Nanautawi: (1833-1877)

He was an Islamic scholar and one of the chief persons responsible for establishing the Deobandi movement. Maulana Nanautawi was born in 1833 in Nanauta, a village near Saharanpur, U.P, India. He completed his primary education in his hometown and then he was sent to Deoband where he studied in Maulvi Mahtab Ali's primary school.<sup>23</sup> Then, he travelled to Saharanpur, where he remained with his maternal grandfather.

It is a well known fact that haji Muhammad Abid was the original founder of the Deoband seminary but the development and success of the *madrasah* was essentially due to Maulana Muhammad Qasim who joined it after a couple of years after its establishment, and his cousin Maulana Muhammad Yaqub. The *madrasah* at Deoband followed *Madrasah-e- Rahimiyah* named after Shah Waliullah's father. The systemization and the working of the *madrasah*, and its expansion and success were greatly helped by Maulana Muhammad Qasim's vision, saintliness and influence.<sup>24</sup>

The objectives of the Deoband seminary, as envisaged by Maulana Nanautawi and his lifelong associate Maulana Rashid Ahmad Gangohi, were to re-establish contact between the *'alim* and the average Muslim, and to reorient the Muslim Community to its 'original' cultural and religious identity. A traditionalist course of studies was planned to the exclusion of modern sciences, and it was believed that the 'perfection' of the Muslim community lay in the conservation of its traditional heritage in an age in which the modern rational sciences (*ma'qulat* or *'aqliyyah*) for example, logic, philosophy, astronomy, arithmetic, and medicine could easily be learned in a number of government institutions, but the Muslim traditional sciences (*manqulat* or *naqliyyah*) such as morphology and syntax, Qur'anic studies, *Hadith*, law (*fiqh*), principles of jurisprudence (*usul al-fiqh*), and theology were undergoing an exceptional decline.<sup>25</sup> Ziaul Hasan Faruqi writes that Maulana Nanautawi was an

CHAIRMAN  
Board of Islamic Studies  
A.M.U., Aligarh

*Ziaul Hasan Faruqi*

SURF 130R

enlightened 'alim and in no way opposed to the acquisition of modern sciences by the 'ulama. What he stood for was the preservation and propagation of 'Ulum-i-Naqliyyah.<sup>26</sup>


Muhammad Qasim Nanautawi, the chief promoter of Deoband an intelligent 'alim he stands opposed not only to the speculative trend of the Aligarh modernists but also the *Ahl-e- Hadith* who minimized or rejected the authority of the great schools. Nanautawi's traditionalist refutation or rather refutation of the fifteenth principles of *Tafsir* laid down by Sir Sayyid Ahmad Khan is an unoriginal affirmation of the orthodox *Hanafi* juristic and theological view on these points, and represents the highest of Deoband's reaction to Aligarh modernism.<sup>27</sup>

The Muslims were at the cross road in their problems between what is urgent and what is important for economic and political betterment for moral and religious upliftment. The first response to this dilemma came from Deoband, where a group of 'ulama decided to establish the institution which came to be known as *Dar ul- 'Ulum* of Deoband. The Muslim defeat at the political front coupled with the anti Muslim policy of the British government and the open challenge to Islam by the missionaries had force these 'ulama to think and take care in the first place of preserving Islamic character and culture through dissemination of Islamic learning.

The basic idea of this educational movement was born of the fact that the doors of all worldly progress were closed on Muslim community under a repressive, hostile and alien rule. Now the only thing left at the Muslim's choice was the preservation of their faith, learning and culture. The question of Islamic identity through preservation of its faith and culture required immediate attention. The 'ulama were of the view that unless positive attention was not paid to this grave question, the Indian Muslims in their ignorance and poverty would be gradually deprived of their religions character and Islamic identity. The ultimate dissolution of the community then seemed imminent to the 'ulama of Deoband. The most urgent to them was to initiate the programme of Muslim education in religious learning and carrying independently, without government aid and interference.

It was a period when India was attacked by Christian missionary zealots from various parts of Europe and America belonging to different Christian orders. These

  
SUPERVISOR

  
CHAIRMAN  
Department of Islamic Studies  
A.M.U., Aligarh


Christian missionary began to filling objections and cast derogatory remark on Islam and preached Christianity through harassment and temptation. Muslim begin the greatest political victims, also became the greatest target of their attacks on Islamic faith, and unfounded objections to the life of the Prophet Muhammad (S.A.W) of Islam. It led to create an atmosphere of discontent and tension among the Muslims. Another misfortune which took place as a consequence of missionary activity was the aggressive challenge of Hindu revivalist movement of *Arya Samaji* they also began to challenge Muslims in terms of public objections and attacks on Islamic faith.

As a result, more than one from amongst the Muslim '*ulama* came out in order to debate with the Christian cleric and the *Arya samaji*. Among the more renowned in this group was Maulana Qasim Nanautawi.

### **Reason and Rationalism**

Reason and rationalism in the Western world has been the inner spirit of all progressive thought termed as 'modernism' which is often confused with Westernism. Briefly, it refers to scientific outlook and rational approach. This approach is mainly based on rational perception and critical analysis of an issue. If seen in sociological perspective, this scientific outlook and rational approach characterises by modernism, which was due to nominate all academic developments throughout the world, need a reassessment of religious view also. In case of Christianity it was the same old dilemma experienced by it earlier in medieval times also, which had produced but a rigid rationalization known as scholasticism, which had hardly anything to do with universal reason. In case of Islamic faith however, it presented no paradox or self contradiction. For reason and religion in Islam are no two different things. This is even true in respect of Islamic faith and its results. However it needed a genius capable of differentiating the real from the fallacious, the right from the wrong and the good from the bad.

It was destined to Maulana Muhammad Qasim to come up with this need of reassessing and re-interpreting the concepts of Islamic faith in a rational frame work capable of being appreciated even by the un-believers.

  
CHAIRMAN  
Department of Islamic Studies  
A.M.U., Aligarh



SUPERVISOR



### His Rational Expositions through *Kalam*

No doubt when he spoke or wrote on questions of Islamic beliefs in response to some query or challenge he appeared a *mutakallim*, but when he theorises the issues of Islamic faith one by one into a harmonious whole in the perspective of his vision, equitable treatment, piercing mind and above all his surprisingly delicate and yet clear reasoning he seems to outshine the brightest scholar of Islamic history, and deserves to call a *kalami* philosopher rather than *mutakallim*. The postulates of his interpretation of Islamic faith system are grounded in pure reason and rationalism.

His rational exposition can be divided mainly into three categories:

- i. *Shari'ah*: Hundreds of pages written by him are related to questions of *Shari'ah* involving and explanation of their rational bases such as the question of *Riba* (usury) in India, the issue of *Fidak*,<sup>28</sup> the commentary *Surahs* of the holy Qur'an etc.
- ii. *Kalam*: *kalam* discussions or rational statement of the issue of Islamic faith.
- iii. The last category of Maulana Qasim Nanautawi writings, were based on theorization of Islamic faith on rational grounds as a whole.<sup>29</sup>

His own book *Al-kalam*, emerges as a complete and positive rational philosophy of Islamic faith. His postulates of reason and characteristic treatment together, provided a universal accessibility to the inner rational view of Islamic conception of faith.

Another feature of his *kalami* system of his philosophy is that in his system both—*Shari'ah* and reason remains where they are. Yet their mutual correspondence and complementary relation has been brought into focus.

The writing of Maulana Qasim is usually based on rational arguments rather than *riwayat* (tradition). He had realised that Muslim trend of Islamic thought out to change as people would not confine themselves to tradition only in the wake of nationalist revolution already knocking at the door. They would seek to know the inner wisdom and the rational basis of everything. *Hujjatullah al-Baligha* of Shah Waliullah anticipated this changing trend, while Maulana Qasim a century later stood

*Kamal Ishtiaq*  
SUPERVISOR

CHAIRMAN  
Department of Islamic Studies  
A.M.U., Aligarh

in the threshold of Western revolutionary ideas. His response from precious additions to the understanding of Islamic faith represent *Shari'ah* on rational plane.

Maulana Qasim contributed profusely in this field of Islamic learning. As a matter of *kalam*, he did not speak merely on single issues of Islamic faith or on particular questions of it had generally been the case. Rather he has brought out the inner rationalism of the faith in its totality. Islam in his writings is not a traditional faith inherited through generations but rational science where every aspect- evens its faith system is perfectly in agreement with human reason. This is in fact his main contribution, more important still than his other contributions to the propagation and preservation of Islamic learning in the form of Deoband institution.<sup>30</sup>

#### **Maulana Rashid Ahmad Gangohi: (1829-1905)**

He was an Indian Islamic scholar who co-founded the Deoband Islamic movement at the *Dar ul-'Ulum* Deoband *madrasah* of which he became the central personality following the death of Maulana Muhammad Qasim Nanautawi.<sup>31</sup> Those who were educated in Delhi in the 1840s, there were three who later made important contributions to the reformist movement: Maulana Muhammad Qasim Nanautawi and Maulana Rashid Ahmad Gangohi and Maulana Imdadullah (1817-1899). The early careers of these men characterize the background of many '*ulama* of this period as well as the character of the religious life of Delhi at mid-century. Maulana Muhammad Qasim's family had long been connected with the '*ulama* of Delhi.

His personality is the magnificent combination of the exoteric (*Shari'ah*) and esoteric sciences (*tariqah*). His days and nights remain occupied in seeking the pleasure of Allah and his messenger Prophet Muhammad (S.A.W). He is preoccupied with the teaching of *Hadith*. After Maulvi Muhammad Ishaq<sup>32</sup> that kind of dissemination of the religious sciences has uniquely continued with Maulana in the entire Subcontinent.

His complete reliance is solely on Allah. He rejects *bid'ah* (innovation) completely; propagating the *Sunnah* is his occupation. His speciality is converting those with corrupt beliefs into those with sound beliefs. One is reminded of Allah by sitting with him and this is the sign of the men of Allah. He is pious, abstains from the

CHAIRMAN  
Department of Islamic Studies  
A.M.U., Aligarh

*Rashid Ahmad*

SUPERVISOR

world and is desirous of the Hereafter. He has attained perfection in *tasawwuf* and *suluk*.

The Deobandis emphasized on the teachings of *Hadith* unlike others on “rational” studies, and the former was to be the basis of their popular teachings. In relation to *Hadith* of the Prophet Muhammad (S.A.W) they consider the six classical collections (*Sihah Sittah*) as the guide. The Deobandis’ second speciality, jurisprudence (*fiqh*) was of similar importance for popular teaching since they stressed correct performance of rituals. Indeed there was actual opposition, led by Maulana Rashid Ahmad, to teaching the rational sciences of logic, philosophy and jurisprudence at all. These subjects were “rational” in the sense that they represented the exercise of men’s minds on the material provided by the revealed sources. As such he felt that they were trivial in comparison to the basic texts, and that the only merit in studying them was preparation for their refutation.<sup>33</sup>

#### **Maulana Ashraf Ali Thanwi: (1864-1943)**

Maulana Ashraf Ali Thanwi was a central figure of Islamic religious, spiritual and intellectual life in the late nineteenth and twentieth century Subcontinent. Maulana Thanwi defined, defended, and personified the authority of the ‘*alim* as well as that of the *Sufi* master under colonial British rule and the rising trends of modernity that had undermined traditional religious authorities in South Asia. Maulana Thanwi model for reform (*islah*) in contrast to many Islamist reform projects was geared to individual inner reform, which would even totally lead to the spiritual reform of Muslim society as a whole.<sup>34</sup>

Maulana Ashraf Ali Thanwi was born in Thana Bhavan into an aristocratic north Indian family and was educated at Deoband. Maulana Thanwi referred by many South Asian Muslims as “*Hakim al-Ummah*” (spiritual physician of the Muslim community) and “*Mujaddid al-Millah*” (reformer of the nation), is a towering figure of Islamic revival and reawakening of South Asia in the twentieth century. His religious approach encompasses all aspects of the Islamic life, and his view points on different issues reflect a genuine, thorough examination of traditional Islamic thought.

He will be remembered as a reformer of the masses, an exemplary spiritual guide (*shaikh*), a prolific author, a spiritual jurist, an intellectual sage, and a fortifier

*Rafiqul Islah*  
SUPERVISOR

CHAIRMAN  
Department of Islamic Studies  
A. N. U., Aligarh

of Islamic tradition who, at a time when Muslims were physically and intellectually attacked by Western colonial powers, supplied them with literary and academic power in the form of his speeches, writings, legal verdicts (*fatawa*), and spiritual training (*tarbiyah*) to battle all irreligious influences of the Modern Age.

Sayyid Sulayman Nadwi said, "Maulana Thanwi was a translator and exegete (*mufasssir*) of the Qur'an. He explained its injunctions and wisdoms. He removed doubts and answered questions pertaining to the Qur'an. Maulana Thanwi was a scholar of *Hadith* (*muhaddith*) and expounded its complexities and fine points. He was a jurist (*faqih*) who issued thousands of legal rulings (*fatawa*). He solved many legal problems of modern period in Islamic jurisprudence and answered them with the utmost caution and credible research. Further his writings answered the objections raised against Islam by Orientalists and modernists. His analysis and refutation of the principles of modernism is not a merely theoretical exercise, but is meant to remove the obstacles to intellectual and spiritual understanding and growth for the pious and practicing Muslim.

### Rooting Out Irreligious Practices

Maulana Ashraf Ali Thanwi was a prolific author, with over a thousand works attributed to him. In addition to *Sufism*, his areas of specialization were the Qur'an and jurisprudence. He was also expert of the intellectual sciences and can be seen to belong to the *hikmat*, or philosophical tradition in Muslim India. His thought can be witnessed in his philosophical and theological response to Muslim modernism in his works such as *Intibahat al-Mufida 'an al-Ishtibahat al-Jadida* (beneficial counsels concerning the newly arisen doubts).

Every true Islamic reformer roots out the irreligious practices, people perform in the name of religion. Through his speeches and writings, Maulana Thanwi battled against all evil innovations in religion and presented Islam as it stood in light of the Qur'an and *Hadith*. Maulana Thanwi was deeply concerned about the ignorance of those Muslims who performed many unnecessary acts perceiving them to be righteous acts of religion. Hence, he wrote many books that dealt with this subject. His book *Hifz al-Iman* clearly explains the evils in acts such as grave worshipping, beseeching other than Allah, believing in the omnipresence of the Prophet (S.A.W) and pious

*Sham*  
HARMAN  
Agent of Iqbal  
A.M.U. ....

*Zafar Ishaq*

SUPERVISOR

people, and so on. Another work entitled *Aghlat al-'Awam* is an earnest effort to root out all un-Islamic rituals prevalent among the people. Innovations in belief, worship, and transactions are condemned in this book. Maulana Thanwi's balanced approach places all religious injunctions in their proper place without excess (*ifrat*) or shortcoming (*tafrit*).

Deobandis, like the Aligarh modernists, also spread their influence in the world of women, but with rather more purposeful. Maulana Ashraf Ali Thanwi's *Bahishti Zewar* which was published at the beginning of the twentieth century spread their influence in the world of women. The purpose was nothing less than revolutionary. "Whereas traditionally the home, the woman's world, had been the place where custom reigned, where there were practices that might undermine belief, now, because the man's world in public space was compromised by the presence of Christian colonial rule, the home was to become the stronghold of Islamic values. Women were to be empowered to drive custom from the home and to ensure that the highest standards of Islamic conformity reigned. They were to be key exemplars and key transmitters of the reforming message. *Bahishti Zewar* was designed to be read aloud and orally transmitted. It is said to be the most widely read book after the Qur'an."<sup>35</sup>

#### **Maulana Qari Muhammad Tayyib: (1897-1983)**

Maulana Qari Muhammad Tayyib was *Hujjat al-Islam* Imam Muhammad Qasim Nanautawi's grandson. His father shaikh Muhammad Ahmad son of Imam Qasim was a notable Islamic scholar, who served *Dar ul-'Uloom* Deoband as its rector and also served the state of Hyderabad as its grand *mufti*. During his education he was especially trained by *Imam al-Muhaddithin* Anwar Shah Kashmiri and later by *Imam-al Mujaddid Hakimul Ummat* Ashraf Ali Thanwi.

#### **Second Architect of *Dar ul-'Uloom* Deoband**

His efforts brought *Dar ul-'Uloom* Deoband on the peak of fame and prosperity, during his rectory throughout the Islamic world *Dar ul-'Uloom* Deoband became to be acknowledged as the al-Azhar of Asia. He travelled most of Asia, Europe, America, Middle East and Africa to introduce *Dar ul-'Uloom* Deoband and its services. His services to Islam and Muslims were recognized by the several Muslim leaders in the

*Rafiqul Islam*


SUPERVISOR

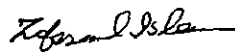
CHAIRMAN  
Department of Islamic Studies  
A.U., Aligarh

Islamic world. King of Hejaz honoured him and sultan of Ottoman Empire revered him. Muslims of Indian Subcontinent remember shaikh Muhammad Tayyib as 'Second Architect' (*Mi'mar-e-thani*) of *Dar ul-'Ulum* Deoband.

### **Founder of All India Muslim Personal Law Board**

All India Muslim Personal Law Board was established at a time when the government of India was trying to undermine *Shari'ah* law applicable to Indian Muslims through parallel legislation. Adopted bill had been tabled in the Parliament. Mr. H. R. Gokhle, the then Union Law Minister had termed this bill as the first step towards Uniform Civil Code. To prevent the government conspiracy against the Muslim community *Hakimul Islam* Qari Muhammad Tayyib raised the bold step immediately. A meeting was convened at Deoband on the initiative of *Hakimul Islam* Qari Muhammad Tayyib, rector, *Dar ul-'Ulum* Deoband. The meeting decided to hold a general representative convention at Mumbai (Bombay). Therefore, a historic convention was held at Mumbai on December 27-28, 1972. The convention was extraordinary. It showed unity, determination and resolve of the Indian Muslim community to protect the Muslim Personal Law. The convention unanimously decided to form All India Muslim Personal Law Board. As per the decision of the Mumbai convention, the All India Muslim Personal Law Board was formally established at a meeting held at Hyderabad on April 7, 1973. The pioneer of this movement to protect Islamic *Shari'ah* in India, *Hakimul Islam* Qari Muhammad Tayyib Qasmi was elected founder president of the board, which he served until his death in 1983. After him another eminent scholar *Mufakkir-e-Islam* shaikh Abul Hasan Ali Nadwi succeeded him as the second president of All India Muslim Personal Law.


  
 CHATMAN  
 Department of  
 A. H. C. & S. S. S. S.




**SUPERVISOR**

## NOTES AND REFERENCES

1. Ahrar Ahmad, "Reform: South Asia," in: *Encyclopaedia of Islam and the Muslim World*, Richard C. Martin (ed.), Macmillan, New York, 2004, vol. 2, p. 580
2. Robert Rozehnal, "Debating Orthodoxy, Contesting Tradition: Islam in Contemporary South Asia," in *Islam in World Cultures: Comparative Perspectives*, R. Michael Feener (ed.) ABC CLIO, England, 2004, p. 107
3. Basit Bilal Koshul, "Varieties of the Muslim Response," The present article will form a chapter in his unpublished work *Recounting the Milestones: An Appraisal of Islam's Encounter with Modernity*. The writer is Ph.D. candidate at Drew University, New Jersey (USA). Available online at [http://data.quranacademy.com/QA\\_Publications/articles/English/BasitBilal/VarietiesMuslimResponse1.pdf](http://data.quranacademy.com/QA_Publications/articles/English/BasitBilal/VarietiesMuslimResponse1.pdf) (accessed on 12 July 2012)
4. William A. Graham, "Traditionalism in Islam: an Essay in Interpretation," *Journal of Interdisciplinary History*, vol. 23, no. 3, 1993, p. 500
5. W. C Smith, *Modern Islam in India: A Social Analysis*, Ripon Printing Press, Lahore, 1943, p. 327
6. Ibid., p. 328
7. Basit Bilal Koshul, "Varieties of the Muslim Response," op.cit., pp. 3-4
8. Sayyid Manazir A. Gilani, "Dajjali Fitna aur Surat-ul-Kahf" *Al-Furqan*, vol. 24, no. 10-12, July 1957, pp. 189-190
9. Myra Hamid, *The Political Struggles of the Ulama of Dar ul-'Ulum Deoband: Identifying and Operationalizing the Traditionalist Approach to Politics*, Thesis Masters of Arts, United States, University of Maryland College Park, 2005. Available online at <http://www.scribd.com/doc/70555874/deoband>
10. Ibid.
11. Muhammad Khalid Masud, "Trends in the Interpretation of Islamic Law as Reflected in the Fatawa Literature of Deoband School: A Study of the Attitude of the Ulama of Deoband to Certain Social Problems and Inventions," M.A Thesis, Institute of Islamic Studies, McGill University, 1969, p. 80. As Cited in Barbara Daly Metcalf, *Islamic Revival in British India: Deoband 1860-1900*, Princeton University Press, Princeton, New Jersey, 1982, pp. 141-142
12. Ibid., pp. 26-27, 79
13. Muhammad Qasim Zaman, *The Ulama in Contemporary Islam: Custodians of Change*, Oxford University Press, New York, 2004, p. 25
14. Barbara D. Metcalf, *Islamic Revival in British India: Deoband, 1860-1900*, op.cit., p. 50
15. Muhammad Tayyib Qasmi, *Dar ul-'Ulum Deoband ki Saat Salah Zindagi*, Deoband, 1968, p. 24
16. Maulvi Abu Muhammad Abdul Haqq, *An Introduction to the Commentary on the Holy Qur'an*, being an English translation of *Al Bayan fi 'Ulum al-Qur'an*, Thacker, Spink, Calcutta, 1910, p. 268
17. Muhammad Qasim Zaman, "The Ulama and Contestations on Religious Authority," in *Islam and Modernity: Key Issues and Debates*, Muhammad Khalid Masud, Armando Salvatore and Martin Van Bruinessen (eds.), Edinburgh University Press, Great Britain, 2009, p. 213
18. Abdullah Saeed, "Trends in Contemporary Islam: A Preliminary Attempt at a Classification," *The Muslim World*, vol. 97, no.3, July 2007, p. 397

  
 CHAIRMAN  
 Department of Islamic Studies  
 A.M.U., Aligarh



SUPERVISOR

19. Robert Rozehnal, "Debating Orthodoxy, Contesting Tradition: Islam in Contemporary South Asia," in *Islam in World Cultures: Comparative Perspectives*, R. Michael Feener (ed.), op.cit., pp. 107-108.
20. Ashraf Ali Thanwi, *Perfecting Women: Maulana Ashraf 'Ali Thanwi's "Bahishti Zewar"*, Translated and with commentary by Barbara Daly Metcalf, University of California Press, Berkeley and Los Angeles, 1990, p. 48
21. Robert Rozehnal, "Debating Orthodoxy, Contesting Tradition: Islam in Contemporary South Asia," in *Islam in World Cultures: Comparative Perspectives*, R. Michael Feener (ed.), op.cit., pp. 108-109
22. Muhammad Qasim Zaman, *The Ulama in Contemporary Islam: Custodians of Change*, op.cit., Foreword p. ix
23. Available online at [http://en.wikipedia.org/wiki/Muhammad\\_Qasim\\_Nanotvi](http://en.wikipedia.org/wiki/Muhammad_Qasim_Nanotvi)
24. Aziz Ahmad, *An Intellectual History of Islam in India*, Edinburgh University Press, North America, 1969, p. 116
25. Aziz Ahmad, *Islamic Modernism in India and Pakistan 1857-1964*, op.cit., p.104
26. Muhammad Azam Qasimi, *Maulana Muhammad Qasim Nanautawi's Contribution to Islamic Thought with Special Reference to Al-Kalam*, Ph.D Thesis, Department of Islamic Studies, Aligarh Muslim University, India, 1988, p. 80
27. Aziz Ahmad, *Islamic Modernism in India and Pakistan 1857-1964*, op.cit., pp. 105-106
28. The Conquest of Fidak took place in May 628A.D, 2nd month of 7A.H of the Islamic calendar. The people of Fadak surrendered without a fight, and pleaded for a peace treaty in exchange for giving away half their land and wealth to Prophet Muhammad (S.A.W). Fadak became Prophet Muhammad (S.A.W)'s private property (*Fai*), as there were no Muslim fighters involved in Fadak to share the booty with. Muhammad (S.A.W) gave the wealth away to orphans and also used it to finance the marriage of needy young men. Available online at [http://en.wikipedia.org/wiki/Conquest\\_of\\_Fidak](http://en.wikipedia.org/wiki/Conquest_of_Fidak)
29. Muhammad Azam Qasimi, *Maulana Muhammad Qasim Nanautawi's Contribution to Islamic Thought with Special Reference to Al-Kalam*, op.cit., pp. 104, 107
30. Ibid., pp. 115-116
31. Available online at [http://en.wikipedia.org/wiki/Rashid\\_Ahmad\\_Gangohi](http://en.wikipedia.org/wiki/Rashid_Ahmad_Gangohi)
32. Referring to the great-grandson of Shah Waliullah Dahlawi, Shah Muhammad Ishaq Dehlawi, who was among the foremost authorities of *hadith* in his time, the resort of the 'ulama of his era and heir to his grandfather Shah 'Abd al-'Aziz Dahlawi.
33. Barbara D. Metcalf, *Islamic Revival in British India: Deoband, 1860-1900*, op.cit., p. 101
34. Faud Naeem, "Thanvi, Maulana Ashraf Ali," in: *The Oxford Encyclopaedia of the Modern Islamic World*, John L. Esposito (ed.), Oxford University Press, New York, 2009, vol. 5, p. 362-363
35. Ashraf Ali Thanwi, *Perfecting Women: Maulana Ashraf Ali Thanwi's "Bahishti Zewar"*, Translated and with commentary by Barbara Daly Metcalf, University of California Press, Berkeley and Los Angeles, 1990.

HAIRMAN  
nt of Islamic Studies  
M.U., Aligarh

Rafiqul Islam

SUPERVISOR



## CHAPTER 5

### ISLAMIST APPROACH

#### Introduction

There are several ideological orientations that can be considered different types of responses to the Western challenges such as modernists, traditionalists and Islamists and as the first two were discussed in the previous chapters. So this chapter examines Islamists approach in detail and also the intellectuals who put their ideologies in this path in order to bring reform (*islah*) in Muslim life and revival (*tajdid*) of Islamic values in the society. Islamists, seek to revitalize and revive Islamic tradition. In their view, the proper response to social decay and political weakness is an aggressive cultural renewal, and they strongly reject the ideologies of modernism and nationalism as well as the traditional authority of the 'ulama. Championing themselves as the defenders of Islam against a corrupt modern world, they promise to restore Islam's lost glory through a systematic program of social, religious, and political activism. Most significantly, they interpret Islam as a comprehensive ideological system embracing the spiritual and political, the private and the public realms. For them, Islam offers a panacea for cultural decline and spiritual dissatisfaction.<sup>1</sup>

Some scholars also termed Islamists as Islamic Fundamentalists, some Islamic revivalists and some go to the extreme and called it as radicalists. Originally, fundamentalism was the name applied to a specific Christian religious experience that emerges in response to the development of Christian "modernism" in the nineteenth century.<sup>2</sup> The term "fundamentalism" was coined in the early twentieth century to refer to a Protestant movement in the United States that reasserted a literal reading of the Bible in opposition to the new biblical criticism and to such scientific theories as evolution, which had prevalent at the time.<sup>3</sup> A series of booklets called *The Fundamentals: A Testimony to the Truth*, in which they defined what they believed to be the absolute fundamental doctrines of Christianity. Moreover, the core of this doctrine was the literal inerrancy of the Bible in all its statements and affirmations.<sup>4</sup>

CHAIRMAN  
Jent of I.  
A.M.U., studies

*Robert Isb*

SUPERVISOR

By the 1970s, scholar and the general public became increasingly aware of the resurgence of religion in many different societies, and fundamentalism became to be applied to movements of religious revival in a wide variety of contexts. However, in the 1990s the phrase “Muslim Fundamentalism” or “Islamic fundamentalism” was widely used in both scholarly and journalistic literature. For many liberal or mainline Christians, “fundamentalist” is a derogatory term applied indiscriminately to all those who advocate a literalist biblical position and are thus regarded as static, retrogressive and extremist. Thus, it is insulting to movements of legitimate Islamic revival.<sup>5</sup>

The description and analysis of Islamic fundamentalism in the modern era gives rise to many debates. Scholars such as Fazlur Rahman (d. 1988), R. Hrair Dekmejian (b. 1933), and John Obert Voll (b. 1936) argue that throughout Islamic history it is possible to see activist movements advocating a return to the pristine *fundamentals of the faith*. From this perspective, the Hanbali tradition, especially as defined by Ibn-Taymiyah (d. 1328) in the fourteenth century, and reformers in South Asia such as shaikh Ahmad Sirhindi (d. 1625) represent pre-modern expressions of a fundamentalist movements of the eighteenth century. Most notably, the Wahhabi movement in the Arabian Peninsula provided an important foundation for Islamic fundamentalism in the modern era.

In contrast, scholars such as Martin Marty and R. Scott Appleby<sup>6</sup> and Bruce Lawrence argue that the current forms of fundamentalism are particularly the products of the modern era and in this view, the condition of modernity are unique, and fundamentalism are distinctive responses to the religious challenges of modernity.<sup>7</sup>

Lastly, it concludes that because of its Christian origins, many scholars and religious activists reject its use in other religious contexts. The term is particularly controversial in the Islamic context, where, it is argued, “Islamic fundamentalism.” This is used indiscriminately to describe the activities of all Islamic scholars, whether they are radicals or moderates.<sup>8</sup> So afterwards, in this chapter it is preferred to use the term Islamist.

The term “Islamism” was coined by scholars to refer to certain late modern developments and thus should not be confused with, or used as a synonym for, “Islam,” Islam as a whole. The French scholar Oliver Roy defines Islamism as “the

*Esbenul Isla*  
SUPERVISOR

perception of Islam more as a political ideology than as a mere religion.... In this sense Islamism is a modern movement, the last wave of an anti-imperialist mobilization that dates back to the last century.”<sup>9</sup> Islamism’s more immediate origins, however, might be traced back to the late 1970s, when the experiences of many in the Muslim world reflected a sense summed up by Patrick Gaffney’s description of this period in Egyptian history as “a time of growing unrest and uncertainty, with rising social, economic, and political expectations on a collision course with limited opportunities and resources.”<sup>10</sup> The term “Islamism/ Islamist” has come into increasing use in recent years to denote the views of those Muslims who claim that Islam or more specifically, the Islamic *Shari’ah* provides guidance for all areas of human life, individual and social and who therefore call on “Islamic state” or an Islamic order.” Islamist focuses primarily on political matters, but they are also concerned with economic, social and moral issues. The term “Islamist” is generally applied to the more radical movements connected with the Islamic resurgence, which began about 1970. Its current use, however, mainly dates from the 1980s, when some scholars began to use it as one of the alternatives to “fundamentalism.”<sup>11</sup>

Those who prefer “Islamism” to “fundamentalism” first argue that it is more accurate because fundamentalism had originally been used for a radically conservative protestant movement in America that focused on the inerrancy of Scriptures among other things, and has often been apolitical. Secondly, that fundamentalism in the Christian context is highly pejorative or derogatory for most people and it leads to confusion to the Muslim phenomenon.<sup>12</sup> Since the 1990s, Islamism has been used by Western scholars and some journalists as a term covering a variety of modern Islamic revolutionary groups and ideologies that have the goal of implementing Islamic law (*Shari’ah*) as the absolute basis for every aspect of life in majority-Muslim countries.<sup>13</sup>

The Islamists worked for reform (*islah*). The idea of *islah* which has remained a fundamental concept for Islamist movement is the restoration of pristine purity of the *ummah* (Islamic community) at the time of Prophet Muhammad (S.A.W) and his Companions. Islamist movements thus draw inspiration from a reading of Islamic sources (Qur’an and *Sunnah*) with the aim of remodelling contemporary Muslim majority societies according to scriptural norms. In other words Islamists aim at

CHAIRMAN  
Attachment 121  
A-10-11-11-1111

*Reform Islah*

SUPERVISOR

restoring the primacy of the norms derived from these foundational texts in collective life. Regarding them not only as an expression of Allah's will but as an antidote to the moral bankruptcy inaugurated by Western cultural dominance from abroad, aided and supported by corrupt Muslim rulers from within the *ummah*.<sup>14</sup> They envisaged a virtuous political community based on the observance of the *Shari'ah*--a purified *ummah* to be built up through proselytizing activities (*da'wah*), charitable practices and principled policies.<sup>15</sup>

Many Muslims are content to mingle their Islam with beliefs and practices derived from the non-Muslim cultures. Islamists are careful to pattern their lives on scriptural and legal sources only. In Islamist view, traditional and popular practices such as visiting tombs of Muslims "saints" (*awliya*), are "innovation" that to be eliminate from the lives of Muslims. True Islam, Islamist emphasize, is adaptable to any population because it construct religion not as local culture but on Qur'anic norms and values that are universal. Moreover, Islamism regards Islam not as a private affair but as a *nizam* (system), by which they mean an "integrated system" or "closed order" that includes all aspect of life, including public matter.<sup>16</sup>

In many ways, the wave of Islamic resurgence in the twentieth century was a direct response to widespread economic stagnation, cultural alienation, educational decline, and political inability. Islamic revivalism is grounded on the concepts of *nahda* (Renaissance), *thawrah* (revolution), and *awdah* (a return to foundations). Across the cultural spectrum, Islamists envision an idealistic social and political order grounded on the fundamental doctrine of *hakimiyyah* (the absolute sovereignty) of Allah. In this paradigm, the Qur'an serves as both a religious and political standard-bearer and as a measuring stick for personal and public behaviour. As activists and ideologues, Islamic revivalists claim the sole privilege to interpret and institutionalize the dictates of sacred scripture. Employing the instruments of modernity--political institutions, propaganda, mass media--and a remarkable organizational insight, revivalists attempt to answer the challenges of Western dominance through a revival (*tajdid*) of the values and institutions of an idealized Islamic past.<sup>17</sup>


Islamists overall choose an Islamic socio-political pathway to change. Islamists argue for reform and change in Muslim communities, emphasizing "Islamic" values and institutions over what they see as Western counterparts. They

*Rafael Iskan*  
SUPERVISOR

*[Signature]*  
CHAIRMAN  
Department of Islamic Studies  
S.A.U., Al-Riyadh

are interested in establishing an Islamic state or an Islamic social order in Muslim societies. Most argue for a gradual approach through education. They are particularly interested to project an alternative program to expand the scope of what Islam means and its role in society, as they see constantly being eroded. In their view, the roots of this erosion lie largely in colonial period. They believed that in the post-independence period, the modern state continued to implement various colonial projects, including the marginalization of Islamic law, and this has to be reversed. They asserted that Allah's sovereignty should be supreme to the state, in which case the state should enforce and implement Islamic law, not, as they saw, manmade law. The contemporary Islamic fundamentalist groups trace their origins to two organizations, the Muslim Brotherhood in the Arab countries and the *Jama't-e-Islami* in the Indian Subcontinent. Both emerged during the 1930s and 1940s as responses to the problems confronting Muslims under British imperialism and to the perceived conformism of secular or modernist Muslim elites to European ideas and institutions. Thus, twentieth century Islamic fundamentalism is in many ways a modern phenomenon, a product of both foreign and indigenous influences. They have similar approaches to change, including an ideology that emphasizes a more activist Islam that challenges the existing authorities, whether state or religious.<sup>18</sup> They are determined to change Muslim societies from within. Maulana Sayyid Abul A'la Maududi and his *Jama't-e-Islami* as well as Maulana Sayyid Abul Hasan Ali Nadwi and others represent Islamist response to modernism.

The Brotherhood (*Ikhwan al-Muslimin*) of Egypt and the *Jama't-e-Islami* of Indo-Pak Subcontinent were organized by local division, into which members were initiated only after they had been tested for their conviction, piety, and faithfulness to religion. The local units answered to a central coordinating committee. The head of the organization was the *murshid* (guide) or *amir* (leader), who was assisted by the *majlis al-shura*, an advisory council of senior members. Thus, the organization supposedly mirrored the structure of the early Prophetic community in Madinah. The ideology of the *Jama't-e-Islami* was elaborated primarily through the prolific writings of Sayyid Abul A'la Maududi and Hasan al-Banna's writings are more limited because of his early death.<sup>19</sup>

  
 CHAIRMAN  
 Department of Islamic Studies  
 A. B. U. S. S. S.

  
 SUPERVISOR

Here it seems pertinent to discuss the thought and works of two prominent intellectuals who attempted to bring reform through Islamists approach to modernity in the Indian Subcontinent like Maulana Sayyid Abul A'la Maududi and Maulana Sayyid Abul Hasan Ali Nadwi.

### **Sayyid Abul A'la Maududi: Reform and Revival**

In Indo-Pak Subcontinent Muslim revivalism of Islamic values is nearly synonymous with the name of Sayyid Abul A'la Maududi (1903-1979). An activist, writer, and politician, he lived through turbulent times and his legacy had a deep impact on the Muslim world. Maulana Maududi's views on Islam as: a total system, a complete way of life. In his assessment, the *Shari'ah* is nothing less than timeless, immutable Divine law, encompassing every dimension of human existence. His views also involved a process of modernization, but under the guise and in the name of Islam. This modernizing drive of Islamic revivalism was not limited to the use of tape records, facsimile machines and other instruments of modern world, as some observers of this phenomenon have contented,<sup>20</sup> but encompassed valued, ideas and institutions.<sup>21</sup> He asserted that modernism was the path on which Muslims would be able to repeat the glories of the past. Maulana Maududi's ideal in the image of the past but in the nature of the modern world. It was essentially a political struggle that could succeed only if its modernizing inclination refashioned Muslim life and thought. Maulana Maududi's ideal Islamic order was far more tolerant of Western values, ideals and institutions than his rejectionist rhetoric has suggested. This is an important aspect of Maulana Maududi's contribution to contemporary Islamic thought because it sets him apart from those who wish to simply reform Islam, and it sets the *jama'at* apart from those forms of Islamic revivalism that pit Islam against modernization.

He interpreted and assimilated the foundations of modern thought and social organization into an essentially a new and integrated perspective. A change in the balance of power between Islam and the West was to come about through a revitalization of Muslim religious and cultural livelihood combined with assimilation of modern ideas into the structured of Islamic thought. Revivalism would be a vehicle for modernization of Islam and in turn would bring about and sustain a new Islamic order. More significantly he was one of the most famous Muslim thinkers of the Subcontinent who contributed to develop a systematic political reading of Islam and a

CHAIRMAN  
Department of Islamic Studies  
A.M.U., Aligarh

*[Signature]*

**SUPERVISOR**

plan for social action to realize his vision. His creation of a logical Islamic ideology, expressed in terms of the elaborated organization of an Islamic state, constitutes the essential breakthrough that led to the rise of contemporary revivalism.

Sayyid Abul A'la Maududi also made his efforts in terms of the Islamic concept of *tajdid*. It was *tajdid* that served as the orbit of his synthesis, his struggle with traditional Islam, and his debate with the West. This explained his agenda in great detail and with the compelling logic of a scientific formula. His reading of the doctrine of *tajdid* and the action sanctioned by it, however, parted with the classical understanding of the role of a revival of Islamic faith. *Tajdid* thus, found a dynamic role that would relate the past to the present, just as it forecast the future. The role began from the time of the rightly guided caliphs (*Khulafa-e- Rashidun* 632-661 A.D) and extended to modern times, determining the nature and scope of the struggle for cultural authenticity along the way.<sup>22</sup>

Maulana Maududi stated that *tajdid* rested at the heart of the Muslim historical experience, during which the struggle between good and evil, Islamic and un-Islamic, had marked history from the end of the Prophetic era to the modern day India. His reading of the doctrine had provided for a revolutionary interpretation of Islamic history that clearly bore the mark of Western historicism. He used *tajdid* not just as a religious doctrine but, as a historical concept to relate political energies to faith, mobilize Muslims and above all, claim the authority to reinterpret and rationalize the Islamic faith. *Tajdid* was a process that began at the individual level and eventually encompassed the whole society. It also involved a qualitative change in the traditional world view, moving it toward modernity. Maududi called Muslims back to Islam but to an Islam that was rationalized and streamlined so that it's social expression would be able to support a liable modern political order.

Maulana Maududi regarded as nothing short of the *tajdid* and *islah* (renewal and reform) of true Islam, the support of the very essence of the original faith that had been corrupted by later customs and practices, leading to *jahiliyah* (ignorance, paganism) and *shirk* (polytheism). Covered by an atmosphere of puritanism, Maulana Maududi's interpretive reading of Islam broke entirely with the traditional view to clean it of everything through which the Islamic revelation had been evident over the centuries. Philosophy, literature, the arts, mysticism, and especially time honoured

Chairman  
ment of L. A. U.  
A. N. U. . . . .

*Abul Iskan*

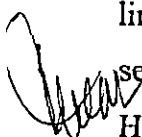
SUPERVISOR

customs and cultural mores were all derived by Maulana Maududi as a syncretic (combination of different forms of beliefs and practices) and impure adulteration of the Islamic faith, diverting the attention of the Muslims from the Divine to the mundane. Maulana Maududi accepted only politics as a legitimate vehicle for the manifestation of the Islamic revelation and as the sole means for the expression of Islamic spirituality, a position that correlated piety with political activity. It is found that Maulana Maududi's thinking was fundamentalist in the sense that is based solely on the Qur'an, the Prophetic traditions, and the legal Code (*fiqh*) of Islam as repositories of Divine truth. Yet this restricted outlook was not divorced from interpretive efforts to extend the purview of religious thought and function beyond its traditional boundaries. Religious sources served a dual function in Maulana Maududi's thinking—they were the primary means for reformulating the meaning of faith in Islam, and the legitimized the new perspective—there by promising salvation in a way that tied piety to social action. The systematization of Islam was an "Islamic view of modernity" more than it was a reflection of the fundamentals of the Islamic faith. The religious underpinnings of Maulana Maududi's view invisible his hidden modernization of thought and practice, which often worked in ways that were not readily visible. The impetus for Maulana Maududi's exegetics was clearly socio-political. The Islamic revival was not intended to save individual souls, but to soothe anxieties born of social, economic, communal, and political crises before the Muslims of India.<sup>23</sup>

In the 1940s and 1950s Maulana Maududi developed five principles: anti-apology, anti-Westernism, literalism, politicization, and universalism. The first principle, anti-apology is related to fundamentalism's self-referential logic: Islam proves and justifies itself, and hence is in no need of either external validation or harmonization with other ideologies. His Westernism is totally based on its humanism (i.e., its "worship of Man"), which for Maulana Maududi is the same as *shirk*, or "attribution partners to Allah" the supreme sin. Literalism is common to all fundamentalisms. They demand the Holy Scriptures must be understood in its literal form. If the text sounds illogical, counter intuitive, or anti-natural, this only shows the limited capacity of human reason. They protested that Islam must not be reduced to a

series of mores and customs but demanded an exclusive and total commitment.

Hence, society would have to be organized around Islam's commands. He insisted

  
CHAIRMAN  
Department of Islamic Studies  
A.M.U., Aligarh

  
SUPERVISOR



upon a primarily political Islam. His Islamic state would have the Qur'an as constitution; legislation would be limited to the interpretation of *Shari'ah* and its president would be a devout Muslim surrounded by an all Muslim council. Non-Muslims would return to *dhimmi* status, and enjoy only local political rights. Last, universalism, Maulana Maududi informs, everything in Islam is valid for all human beings. He thus cleanses it of any national, ethnic, or regional connotation. Because it is universal valid, Islam must be imposed on all.<sup>24</sup>

### **Rationalization of Islamic Thought: *Shari'ah* and *Din***

In Sayyid Abul A'la Maududi famous treatise *Towards Understanding Islam*, he wrote: "this law-*Shari'ah* is eternal. It is not based on the customs or traditions of any particular people and it is not meant for any particular period of human history. It is based on the same principles of nature on which man has been created. And as that nature remains the same in all periods and under all circumstances, the law based on its allowed principles should also be applicable to every period and all circumstances."<sup>25</sup>

Sayyid Abul A'la Maududi defined *din* primarily as an absolute obedience to Allah. The *Shari'ah* as the content of the *din* in turn provide linkage between the individual and the society, hence the manner in which *din* were to fulfil its objective. The *Shari'ah* set the guidelines for the performance of religious duties and governs the believer's social transactions. It continues obedience to Allah—the purpose of *din*. Hence, the *Shari'ah* extended beyond performance of religious teachings, worship, or piety to serve as the means for reaffirmation of man's moral obligation and acceptance of *din*.<sup>26</sup>

With regard to *ijtihad*, his call was reflected in his rejection of all the existing corpus of texts on Islam and the need for writing new ones.

"On the principles of *fiqh*, commandments of *fiqh*, Islamic economics, sociological principles of Islam and *hikmat* of the Qur'an there is an urgent need for writing modern books... as the old books are no longer relevant for teaching...

People of *ijtihad* may find good materials in them but reaching them exactly as they are to students of contemporary age is absolutely useless."<sup>27</sup>

CHAIRMAN  
Department of  
A. M. D. Studies

*Abul Isb*  
SUPERVISOR

## Education and Power

Sayyid Abul A'la Maududi in his *jama't* discourse asserted that education figured as an instrument of restoring the power of Muslims that had lost to the British/the West after the first war of Independence (1857) and the Muslims became much more corrupt and far away from Islam due to its anti-Muslim policy. The British particularly targeted Muslims and their principalities were destroyed and the legal and judicial system in practice for centuries was changed. The outcome was devastating and the consequence of the British rule was as follows: "In this way during one and half-a century Islamic power in India was completely eliminated. And with the loss of political power this nation [Muslim] got mired in poverty, slavery, ignorance and immorality."<sup>28</sup>

## Sources of Knowledge

According to Sayyid Abul A'la Maududi, *'ilm* meant 'to know.' He used it in a strictly worldly sense. Based on this definition, he identified three sources of knowledge in the Qur'an: hearing (*sama*), observational (*basar*), and inductive (*fawad*), the ability to deduce results from the first two. Those who acquired the best command over education in its entirety, it had ruled the world throughout history and would rule it in the future as well. This, to him, was the guiding principle behind the rise and fall of nations. However, he put greater emphasis on *basar* and *fawad* than on *sama*,<sup>29</sup> because the first two were directly related to worldly affairs. Much like the four Quranic words—*ilah* (god), *rabb* (Allah), *'ibadat* (worship) and *din* (religion)—which he had politicized and secularized.<sup>30</sup> Maulana Maududi also interpreted *'ilm* and *imamat* in a strictly political sense and imposed on them the meanings of the then dominant ideologies.

Maulana Maududi critique of the traditional Islamic education system in which he found three basic demerits. First, for ages it did not use observational and inductive methods of *'ilm*. The hearing method was also limited only to acquiring already accumulated knowledge. He described the continued insistence on the aural method and refusal to employ observational and inductive methods as a common mistake of all the centres of Islamic education.<sup>31</sup> Second, there was a glaring absence of specialization in Islamic seminaries. They produced generalists of all subjects

rather than specialists of one. Third, most seminaries did not teach new subjects responding to a proposal that every *maulvi* (theologian) be taught English that was more sufficient. He was in favour of the introduction of not only English but other sciences as well.<sup>32</sup>

Maulana Maududi's opposition to the secular religious distinction was also based on his novel theorization of Islam as an organic whole. For him, Islam was a complete, inseparable system of life, which unlike Christianity, did not maintain the distinction between world and religion. According to Maulana Maududi, as for his Islamist counterparts elsewhere in the Muslim world, the lessons of Islamic sacred history impart timeless truths applicable to every age. Rejecting the separation of religion (*din*) and the state (*dawlah*), he envisioned the establishment of a "theodemocracy" as the basis of an ideal Islamic state.<sup>33</sup>

The educational ideology of *Jama't-e-Islami* as propounded by its founder, Sayyid Abul A'la Maududi to show that *jama't*'s educational ideology was characteristically modern and reformative in its nature. Maulana Maududi critique the relevance of the Islamic system of learning prevalent in India and elsewhere and urged Muslims to imitate the Western system wholesale, barring its values. Second, Maulana Maududi's assault on traditions was accompanied by an 'invention of tradition'<sup>34</sup> he called for 'pure' Islam. Invoking the *Qur'an* and *Hadith*, Prophetic tradition, he contended that Islam was a movement whose goal was to inaugurate an Islamic state or revolution. Muslims, particularly his *jama't*, would work as the vanguard of pious, true Muslims to lead that movement towards its ultimate goal. Third, *jama't*'s ideology cannot be divorced from the issue of power. Therefore, Maulana Maududi attributed the impure character of Muslims to their lack of knowledge about 'pure Islam' and the then education system was along the lines later followed by the British. Thus, the impure Islamic education was the reason why, Maulana Maududi believed, Muslims lost power to the British.<sup>35</sup>

To Maulana Maududi, such educational reforms would prove to be unproductive, even counter-productive. What is needed, according to him, is to reorient the system and to Islamize the knowledge. To Islamize, to Maududi, is "to critically analyze the Western humanities and sciences and to bring them into line with the teachings of Islam."<sup>36</sup> It is a process of critical evaluation and appreciation as

*Ham*  
CHAIRMAN  
Committee of Islamic Education  
A. H. U. S. S. P. Board

*Supervisor*  
SUPERVISOR

against blind imitation, and a process of separating, filtering and reconstruction as against wholesale rejection of Western thought. The aim is to critically appreciate and reformulate social sciences within the framework of Islam.


According to Maulana Maududi, Islamization of knowledge aims at amending the crisis of the Muslim mind by addressing the problem of the body of Western knowledge and Islamic heritage and legacy. Its aim is to provide the Muslim *ummah* a vision, and an ideologically oriented sound methodology to confront contemporary challenges and to reclaim its lost glory. Maulana Maududi's primary concern has been the revival of Islamic values through education, legislation, and reform and this is receiving a good deal of attention all over the Muslim world.

### Use of Power

Sayyid Abul A'la Maududi highlighted the importance of power to reshape Muslim life in accordance with the dictates of the *Qur'an* and *Hadith*. He believes that morality plays a primarily and decisive role in human history. Morality is the law of Allah which would determine the outcome of the Islamic movement. The word has a deeper connotation inclusive of not only personal morality but faith, fundamental values and their articulation in behaviour and social actions, and the individual search for ideals laid down by Allah what he calls *Iman* (faith), *Islam* (submission to Allah), *taqwa* (piety) and *ihsan* (sincerity of intention).

Maulana Maududi's basic goal in "Muslim identity formation" was to make Islam the supreme organizing principle in the social and political life of the Muslim *ummah*. The concept upon which he based this was *iqamat-i din*, which literally means "the establishment of religion." According to this idea, all institutions of civil society and the state must be totally subordinated to the authority of Divine law as revealed in the *Qur'an* and practiced by Prophet Muhammad (S.A.W). Islam, which is a universal and comprehensive way of life, is a well-ordered system, a consistent whole with set answers to all problems. Its fundamental postulate is *tawhid* and its envisaged scheme of life is known as *Shari'ah* and is established on the bedrock of faith. It is on that foundation that the construction of moral, social, political, and economic system is created. According to Maulana Maududi, the ideal Islamic society consists of people who, through putting their faith in Islam, have liberated themselves

  
SUPERVISOR

  
CHAIRMAN  
Department of Islamic Studies  
Aligarh Muslim University

from all allegiances except to Allah, such a society would be free and "theodemocratic"<sup>37</sup> and its citizens would be as equal as the teeth of a comb.

Further he stated clearly that Islam is not a religion in the sense commonly understood by Western usage – that is no more than the sum of several beliefs, rituals and sentiments – but rather a system of life that deals with all the aspects of man's existence and performance. It is a belief system, a complete way of life, a message and a movement for the establishment of an Islamic order. It is a "revolutionary ideology" consisting of the worship of Allah, belief in the life hereafter and adherence to the *Sunnah* of the Holy Prophet (S.A.W). It is comprehensive and total. Maulana Maududi showed righteous discontent and irritation with the partial vision of Islam which pre-dominates the Muslim world. He scorned those who believe that Islam has nothing to do with the cultural, political, economic, legal, and judicial and other matters pertaining to this world. The *Qur'an* teaches not simply "to preach" Islam but to act upon it, promote it, and actually enforce it.

It is this emphasis on the socio-political aspect of the Islamic scheme for human life which distinguishes Maulana Maududi from others who looked down upon power, political authority, and action as something contemptible and hence to be avoided. For Maulana Maududi the fusion of religion and politics is the dictate of Islam and cannot be disregarded. The choice between Creator and Caesar simply does not arise. For Islam, there is no Caesar there is only Allah and His messenger. The *Shari'ah* incorporates the temporal within the spiritual. There is an added reason for Maulana Maududi's emphasis upon politics and authority. While there are ideological orientations and movements in all branches of scholarship and human thought, it is politics that gives ideology its social experience, its practical expression and meaning. This is hardly surprising since ideology and politics are intertwined and coextensive such that politics has ideology as its operational framework that gives its meaning while politics provides a mode by which ideology is translated into practical actions. This gives the ideas their practical relevance in the real world.

Thus disciplined power helps to actualize the Islamic system, which is impossible by mere verbal invitation and sermon preaching. It is, therefore, incumbent upon every Muslim to define and apply the relevance of Islam to every

CHAIRMAN  
Department of  
Administration

SUPERVISOR


single item in human living and create a universal order in which the totality of Islam can be operationalized. Maulana Maududi understood and conveyed the very heart of the message of Islam and this is perhaps the reason for his importance and his success in influencing the thinking of Muslim intellectuals all over the world.

### Islam, Science and Reason

Emphasizing science and reason, Sayyid Abul A'la Maududi urged critical evaluation and assessment of both the Muslim heritage and Western science. He advocated that the Muslim heritage be analyzed against its historical background and if the legacy is found to be inadequate or erring, the terms of the Divine status of the *Qur'an* and the directives of the *Sunnah* and their relevance to the problems of the present should be corrected. More importantly, attempts at moulding the society along the Islamic lines would be futile if it would not take the legacy into account and would not benefit from the insights of the ancestors. Extremes of rejection or wholesale glorification are due either to the inaccessibility of the legacy to the modern mind or of the inability of the traditionally trained scholars to discover and establish the relevance of the heritage to the present-day problems.

Maulana Maududi's call is to break this standstill to facilitate restructuring the world order. Likewise, Western civilization should be subjected to critical analysis from the stand point of Islam. Its methodology, foundational principles, historical development, and achievements should be surveyed and analyzed. Thereafter, healthy achievements of Western civilization in terms of its scientific and technological progress, in so far as they are value-free and are in conformity with Islamic principles, should be appreciated, abstracted and assimilated into the Islamic scheme of life.<sup>38</sup>

Sayyid Abul A'la Maududi appreciates the scientific and technological achievements and the vigour shown in general by the Western civilisation during the past few centuries. At the same time, he thought that the Western civilisation does not possess the right sense of direction, and is in greatly decayed because of the falsity of its foundational principles. The basic short coming of that civilisation is that it is based on man's independence of and indifference to Divine guidance. Due to the lack of Divine guidance the modern man conceives of himself as merely an animal that is

  
CHAIRMAN  
Department of Islamic Studies  
A.M.U., Aligarh

  
SUPERVISOR

equipped with the capacity of reasoning. Instead of clearly defined moral standards man had come to have an overriding utilitarian view of morals.<sup>39</sup>

He mentions that the contact of Muslim society with modern Western civilisation has generally given birth to two reactions, each of which he considers inadequate. The first reaction was a defeatist one, that indiscriminate welcome to all that was labelled as "modern" the Western outlook on life, Western legal codes, and Western style of live, customs of social behaviour, Western political doctrines and institutions, Western economic ideologies, and so on. In several respects contact with the West, and in fact even this defeatist reaction has done the Muslims some good. This contact on the one hand, has devastated the closed and static outlook of the Muslims, on the other, has widened their horizons, and has to some extent, enabled them to come to grips with the problems of the present age. But these benefits are far outweighed by the harm caused by the defeatist outlook. For, by encouraging indiscriminate Westernization, this attitude threatens to erode the Islamic identity and to rob Islam of its effectiveness as a force guiding the life of man.<sup>40</sup> The other extremist reaction was the one termed by Sayyid Abul A'la Maududi as "static." It appeared as a result of the operation of the defensive inclination in heritage which had come down to them from their ancestors was jealously reserved, Islam would be destroyed. Such people made little attempt to distinguish between the healthy and the unhealthy components of this heritage. They hardly bothered to explore what had led to the decline and downfall of the Muslims, and what were the factors which had enabled the Western nations to surpass and overwhelm them. These Muslims were *grasps by the passion of the antiquities and the tendency of the blindly conservative to oppose every change, to cling to every item coming down from the past.* Maulana Maududi was insistent that the directive and immutable part of the Muslim heritage consists of the principles of the *Qur'an* and the *Sunnah*, and nothing else. The *Qur'an* and the *Sunnah* are the touchstone for our judgment for judging what the Muslims did in the past as well as what they are doing at present.<sup>41</sup>

It reveals from the above study that "The approach of Islamic movement is to ... modernization without compromising on Islamic principles and values....It says "yes" to modernization but "no" to blind Westernization."<sup>42</sup> Sayyid Abul A'la Maududi saw modern ideas as truths to be distinguished from Western ones. He was

CHAIRMAN  
Department of Islamic Studies  
Al-Balqa University

*Abul A'la Maududi*  
SUPERVISOR


unconcerned with the positivistic philosophical underpinnings of modern science, seeing no problems in the co-existence of faith and modern scientific thought.<sup>43</sup> Once science, value neutral as Maulana Maududi assumed it was, became infused with Islamic ethics, it would readily turn into an "Islamic" scientific corpus. According to Maulana Maududi, modern science was not based on any particular philosophical perspective, nor did it promote a set of values or require an attitude from Muslims that could interfere with their faith. Modern science was a "body" that could accommodate any "spirit" philosophy or value system just as radio could broadcast Islamic or Western message with equal facility.<sup>44</sup>

Hence, Maulana Maududi sought to modernize Islam free of Westernism, to restructure its doctrines by consolidation his own deduction and rational reading of Islam into a reasoned corpus of thought. As well as to create a homogeneous Muslim community capable of united political action, and to gain access to the source of power that was available to the West and had once been a hallmark of Islamic history.

#### **Sayyid Abul Hasan Ali Nadwi (1913-1999)**

Sayyid Abul Hasan Ali Nadwi was one of the most prominent global Islamic scholar of the late-twentieth century; with an esteemed reputation extending from his own Indian Subcontinent to Egypt, Syria, Saudi Arabia, Turkey and then to England. He had the noble vision to try and positively impact the lives of Muslims in the East as well as the West. He was also among few Indian '*ulama* to have taken seriously the dynamic role of Indo-Pak Subcontinent.

It is found that Sayyid Abul Hasan Ali Nadwi reviewed the challenges of Indian Muslims faced in terms of their collective identity. In his critique of the Muslim society he drew attention to their short comings, moral and cultural, which were an accumulation of centuries of interaction with the Hindu majority. While he praises on the community's rich Islamic legacy which held sway during the various periods of Muslim rule.<sup>45</sup> He was candid enough to show how syncretic (combination of different forms of beliefs and practices) practices crept in and weakened the moral fibre of the vibrant Muslim society. He considered it his moral duty to expose the social vices believed by Muslims as acceptable norms. For example wedding which were not different from their Hindu counterparts and they are against the simplicity of

  
CHAIRMAN  
Department of Islamic Studies  
A.M.U., Aligarh.



**SUPERVISOR**



the Prophet's (S.A.W) *Sunnah*,<sup>46</sup> assimilation of customary rites brought out the gulf between Islamic ideals and *bid'ah*. Therefore, reform of the Muslim society was an essential against the environment of the rise of Hindu revivalism. Furthermore, Sayyid Abul Hasan Ali Nadwi maintained that political maturity was required to preserve the Muslim cultural identity. These challenges facing the Muslim community, was only possible through unity of thought and action rather than sectarian prejudices which tore apart ideals stepped in Islamic traditions.<sup>47</sup> Sayyid Abul Hasan Ali Nadwi also insisted that Muslims adopt a realistic plan that would enable them to reconcile their commitments to their faith, on the one hand, and their responsibilities towards their community in particular and their country in general, on the other.<sup>48</sup>

A holistic presentation of Sayyid Abul Hasan Ali Nadwi's multidimensional personality reveals interesting insights into the various strands of Islamic thought that have helped in shaping the design of the Muslim *ummah*. It was the emergent patterns of trans-local scholarship that had a direct influence on his perception of an *ummah* undergoing major changes in response to globalization, modernity and geo-political developments. No scholar could ignore the winds of change in defining the concept of change in *islah* and *tajdid*. The twin concept of *islah* and *tajdid* elaborated by Sayyid Abul Hasan Ali Nadwi in his major works bore the imprints of the *salaf-al-salih* and the major existing realities '*ulama* faced in meeting the challenges of the day. He offers a practical solution: Muslims should benefit from the scientific and technological contributions of the West while extending the scope of *da'wah* in these countries. In his view, an Islamic society could prosper if the *Qur'an* and *Sunnah* became its reliable guides. Therefore, it was imperative for Muslims to show faithfulness and avoid practices that were opposed to the spirit of Islam.

According to him, *islah* were rooted in multiple discourses and there were no singular and monolithic expressions to this effect. Sayyid Abul Hasan Ali Nadwi's central concern was the growing expression of Muslim identity and the principal need to preserve it. Hence, the Muslim community in the Subcontinent had developed its distinctive Indo-Islamic culture, which took centuries to evolve.<sup>49</sup> Its religious institutions were built around a vast network of transnational scholarship<sup>50</sup> and the

CHAIRMAN  
Department of  
Islamic Studies

*[Signature]*

SUPERVISOR

Islamic movements developed over centuries served as a protection against *shirk* and *bid'ah*.

Sayyid Abul Hasan Ali Nadwi's thoughts were concerned to present Islam as a complete worldview. Therefore, he echoed the argument of the Islamists that an Islamic state was essential for the laws of *Shari'ah* to be implemented in their entirety. However, he was, at the same time, a realist, aware that this was out of the realm of human possibility in the contemporary Indian context. He argued that an Islamic political order could be established in India only in some remotely distant future. Rather than struggling directly for it in the present. He believed that the Indian Muslims should focus their energies on missionary efforts and trying to build what he saw as a truly Islamic society, on the basis of which alone could an ideal Islamic political order come into being.<sup>51</sup> Although Sayyid Abul Hasan Ali Nadwi agreed with Maulana Maududi in arguing for the necessity of an Islamic state, he insisted that "wisdom" demanded that the strategies for attaining the goal be formulated in accordance with existing social conditions. Thus, he noted, it was not necessary for a political party to directly launch a movement for the cause, especially if the odds were heavily weighed against it. A more realistic approach would be, he said, to "prepare people's minds" for Islamic government through a "silent revolution." Although these remarks seem to have been directed at Islamist groups working in Muslim majority countries, he clearly saw this pragmatic approach as the only possible way to carry on with the mission of "establishing the faith" in the Indian context.<sup>52</sup>

Accordingly in 1964 Sayyid Abul Hasan Ali Nadwi, along with other leading Muslim figures, set up the *Muslim Majlis-i-Mushawarat* (The Muslim Consultative Assembly) to chalk out a political strategy for the Muslims. Sayyid Abul Hasan Ali Nadwi saw the *majlis* as playing a central role in organizing Muslim voters as a powerful political force. The *majlis* was intended to create a dialogue with established political parties in order to inform them of the problems of the Muslims, and to promote inter-communal goodwill in the country.<sup>53</sup> Thus, seeking to integrate the Muslims into the mainstream of political life in India, the *majlis*, as Sayyid Abul Hasan Ali Nadwi saw it, was also intended to enable Muslims to prove to others their Qur'anic status of *khair al-ummah* (the best community). It was only in a climate of peace he thought that non-Muslims would be willing to listen to the

CHAIRMAN  
Department of Islamic Studies  
A.M.U., Aligarh

*Robert Isler*

SUPERVISOR

Islamic “invitation.”<sup>54</sup> Unexpectedly, to Sayyid Abul Hasan Ali Nadwi’s thought, however, the *majlis* died a premature death not long after it was born. In 1972 the Muslim Personal Law Board (MPLB) was set up, and Sayyid Abul Hasan Ali Nadwi headed it from 1983 till his death. Its purpose was to protect Muslim personal laws from interference by the state and to combat what were seen as “un-Islamic” practices among the Muslims.

Sayyid Abul Hasan Ali Nadwi was equally appreciative of the role of the traditional *madrasah* in promoting Islamic awareness, seeing the ‘*ulama* as the rightful leaders of the masses in the absence of Muslim political authority. He clearly saw that in post-1947 India the centuries-old tradition of Islamic learning as well as the very Islamic identity of the Muslims were under grave threat, and insisted that one of the principal tasks before the community was the preservation of Islamic knowledge through the *madrasah* system. Sayyid Abul Hasan Ali Nadwi played a key role in the setting up of the *Dini Ta’limi* Council (The Religious Education Council) in 1959, which aimed at providing religious education to Muslim children through a chain of mosque schools. The Council, which he headed for many years, also sought to combat negative portrayals of Muslims and Islam in text- books used in government schools.<sup>55</sup>

### Islam and the Revival of Humanity

Sayyid Abul Hasan Ali Nadwi stated that the superior society of Islamic ideology was envisaged and brought to life on solid spiritual foundations. The real emphasis in it was not on material prosperity but on the development of moral stamina in man and the metaphysical orientation of life. He contended that Muslims exert themselves more effectively for the moral and spiritual revival of humanity. They could perform the duty of establishing right and prohibiting wrong with much greater success. The reviving currents of Islam ran through the world, infusing man everywhere with a new life and unparalleled enthusiasm for progress. The lost value of life had been discovered. He emphasized that the secret of a Muslim strength lies in his faith in the Divine recompense and reward in the afterlife. If the Muslim world too sets up the same worldly ideals before it and gets caught in the same web of material desire as the West, the latter with its larger fund of material knowledge and power evidently has a prior claim to superiority. The major task before Muslim leader and thinkers today is

CHAIRMAN  
Department of Islamic Studies  
Al-Farooq Islamic Centre

Abul Islem

SUPERVISOR

to rekindle the flame of faith in the hearts of Muslims. In this respect, they should do all that the early preachers of Islam did, and at the same time avail themselves fully of all the opportunities the modern age has put into their hands.<sup>56</sup>

### **Fundamentalism: An Assessment**

The term Fundamentalism has been discussed in the beginning of this chapter in detail, here only highlights Sayyid Abul Hasan Ali Nadwi's thoughts and ideas in relation to Fundamentalism.

The West sought to re-define the term fundamentalism as a propaganda technique to justify his hostility towards Muslim's deep-rooted belief in the divinely revealed scripture Qur'an and its teachings. Even in the Arab world its connotation has been expanded in a negative sense in their ideological discourse. The West campaign to challenge fundamentalism has its resonance in ancient Greece where Epicureanism was considered an ideal. An immoral life style with no accountability to the hereafter was the criterion for material success. Arab countries like Algeria, Tunisia and Libya initiated a crusade against Muslim fundamentalists who believed in Islamic teachings in its pristine form and the primacy of *Shari'ah* in a Muslim's life. Therefore, a collective will was required from the *'ulama* and Muslim intelligentsia to counteract this growing menace.<sup>57</sup> Sayyid Abul Hasan Ali Nadwi argued Epicurean ideals, have advocated a "materialistic viewpoint and selfish disposition and is more inclined to sensist leanings."<sup>58</sup> Fundamentalism, on the contrary, negates this belief.

The modern Western civilization is the best fitted example of the sensualist civilization. Sayyid Abul Hasan Ali Nadwi rightly depicts the characteristics of the sensualist civilization in these words:

"Under the sensualist civilization life is enriched, made comfortable and attractive, and material resources are mobilized for inventions and improvements designed to make life easier to an extent larger than under civilizations springing from intellectual or revelatory ideologies. No other civilization can, indeed, lay a greater claim to materialistic welfare and advancement because this form of civilization is furnished with all the sinews of material progress."<sup>59</sup>

CHAIRMAN  
Department of Islamic Studies  
A.M.U., Aligarh

  
SUPERVISOR

The following excerpt shows Sayyid Abul Hasan Ali Nadwi's incisive observation of the West' entrenched hostility towards Islam:

"[The] conspiracy viewed from different angles is an ingenious attempt to divert Muslims from their creedal and cultural moorings and let Islam be another nominal faith containing religious artefacts in a museum. In this way, there will be no practical manifestation of Islamic faith and practice and thus Islam will lose its global character. The reins of this conspiracy lie with America and its cohort Israel. Today's challenge is to demonstrate to present Muslim's intrinsic power of Islam which will remain forever and is willing to every part of the globe. Humanity's salvation lies with its universal message of Islam and hitherto not been exposed to such great danger as it is today, when superpowers are making constant efforts to control the resources of the world...Islam continues to be regarded as a potential danger and is moving head long towards this precipice of [hostility] brought about by the superpowers. This perilous period should reawaken Muslims to face the challenged ahead."<sup>60</sup>

#### **Sayyid Abul Hasan Ali Nadwi's Western Criticism**

Sayyid Abul Hasan Ali Nadwi had a keen insight of the Western civilization and his knowledge and experience furnish the way to understand Western life and philosophy. He asserted that unfortunately, Europe had no light of religion during the days of its Renaissance. Christianity was unable to guide and cater the intellectual thirst of Europe. It had only some superstitions, prejudices, and certain commentaries of Christian scholars. The treasure of Christian scholars was in clash with latest scientific advances and discoveries. The church was only interested in maintaining its material and temporal supremacy. In the result of their intellectual obscurantism (a policy of opposition to enlightenment or the spread of knowledge), learned men in the whole Europe rose up against religion and carried out their scientific research and philosophical speculative in complete indifference rather in opposition to religion and morality. The science got freedom from the guidance of religious and ethical code. This wrong start incurred many unwanted outcomes. European science lost its way in the laws of nature, and missed more ultimate realities of knowledge.<sup>61</sup> In other words it is the dilemma of a whole world that Western civilization commenced and developed at a time, when the revolt against religion had become the fashion of the

day. The Western nations had become fed up of the religion due to the mischief of Christian church. Therefore, they turned towards materialism for good, and they shaped their cultural and intellectual endeavours in the materialistic form.

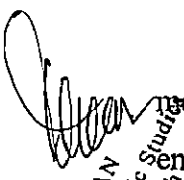
Basically, the Western civilization traces its origin or lineage back to the ancient Greek and Roman civilization. The materialism and dialectical materialism is the dominant feature of the Western civilization. The exaggerated indulgence in the materialism has shaped the Western civilization as a sensualist civilization, and it has deprived the West of the religious sense. Modern science and technology has taken the position of a deity in the West, instead of proving the 'means' to facilitate the mankind for the greater objectives of life, these 'means' has become the 'ends' in the West.

Sayyid Abul Hasan Ali Nadwi asserted that conflict between science and Christianity resulted in the absolute materialism of Western society. The West ascended to materialism with such an enthusiasm that it rejected everything that could not be grasped by the senses. Sayyid Abul Hasan Ali Nadwi expresses it in these words:

"They interpreted the material universe and its manifestation along mechanical lines and called it objective and scientific method, rejecting scornfully as to tradition whatever was based on belief in the existence of Allah. One by one, they repudiated everything that was not realizable in experience, or could not be weighed and measured."<sup>62</sup>

Sayyid Abul Hasan Ali Nadwi stated that the West under the complete influence of 'materialism' fanatically denied the existence of Allah, religion, unseen, spirit, and hereafter. The only acceptable things were perception, feelings, experience, pleasure, nationalism, patriotism, democracy, and communism.<sup>63</sup> Sayyid Abul Hasan Ali Nadwi described the enforcement of 'materialism' by the West in such words:

"Incidentally, Europe got the opportunity to present its capabilities in the material form and its materialistic creed was received everywhere willingly and enthusiastically."<sup>64</sup>

  
CHAIRMAN  
Department of Islamic Studies  
A. U. C., Jigarh  
SUPERVISOR

The dominant features of materialistic civilization are its extravagance, pompousness, exaggeration and extremism. This extremism is manifested in their earnings, sports, leisure, expenditure, and even in their social, political, and economic views.<sup>65</sup> The balance of power and morality has been disturbed in Europe since the Renaissance. The material progress has made notable advancement, while on the other hand spiritual values have gone down to a large extent.<sup>66</sup> Sayyid Abul Hasan Ali Nadwi explains this situation as such:

“This has given rise to a generation that looks almost superhuman in so far as its power over matter is concerned, but is not very much superior to the beasts when judged with reference to its own inner state. With all the means of good life at its command, it does not know how to live.”<sup>67</sup>

It reveals that Europe has not renounced the religion in the literal sense, a large number of masses still claim to be Christians. They visit the church on Sunday, celebrate the festivals and rites of Christianity with full zeal and zest. But what's wrong has happened with them is that the actual religion of Europe is nothing but materialism.<sup>68</sup>

In his book *Ma'raka-e-Iman-o-Maddiyat (Faith versus Materialism)* he had discussed in detail the *Surah al-Kahaf* in which he had pointed out that how this chapter is relevant to the challenging issues of modern times and what guidance can be laid from the *surah* to solve the problems. It demonstrates an unending struggle between the two ideologies or concepts diametrically opposed to each other. One of these is materialism denoting the primacy and objective to the external material world. Further he pointed out that the true believers in every age, like the Companions of cave, given preference to their faith, righteous behaviour and closeness to Allah over worldly gains and material beliefs.<sup>69</sup> He had elaborated the theme of the story as “Victory of Faith over Materialism.” The story reminds the struggle between faith and materialism and demonstrates how faith overcomes materialism and it gives a deep and ultimate conviction in the ultimate cause of all causes. According to him materialism has never displayed balance. Its social philosophies exhibit desperate extremism, it's thought and wisdom are strangely unreliable, its manners and morals slap of irresponsible extravagances and it always prefer to adopt the most difficult and

most costly course.<sup>70</sup>

**SUPERVISOR**

CHAIRMAN  
Department of Islamic Studies  
A. B. U. S. S. H. A. H.

It concludes that most of his writings contain several references from the Qur'an. He used Quranic chapters extensively to prove his thoughts and opinions. He always tried to interpret Quran in modern content and current world scenario. He believed that Qur'an is the last word of Allah and is a light for every era till dooms day. Therefore, Qur'an is fully competent to solve the problems of modern age also. In his work *Faith versus Materialism* he tried to put the theme of *surah* and stressed that the subject matter of this *surah* is quite relevant to the prevention of the current evils of the world particularly Materialism.

### Islam, Science and the West


The solution Sayyid Abul Hasan Ali Nadwi offers is pragmatic; the balanced outlook envisioned by Islam alone is responsible for a progressive society. He thought that it would be beneficial for Muslims to use the physical sciences and technology of the West by learning them whole heartedly and ruled them by means of their own intelligence and industry to the high purposes which the last Holy Prophet (S.A.W) had hand down to them and by virtue of which they have won the distinction of being proclaimed as the "the best community" (*khair al-ummah*).<sup>71</sup>

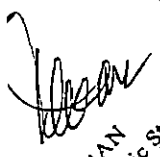
Sayyid Abul Hasan Ali Nadwi's treatment of the West can be summarized as follows:

"Western civilization derives its sources from Greek and Roman cultures. The excessive dependence on rational thought with an obsession for materialism has moulded its character as a "worldly oriented" system. Devoid of the spiritual resources (for which Christianity fell short of expectations as well its belief structure was opposing of rational thought), the West has produced a culture that seeks comfort in the growing of material pleasure and a plethora of man-made religious institutions that merely provide temporary if not illusory, spiritual peace."<sup>72</sup>

The approach of Sayyid Abul Hasan Ali Nadwi has been explained by Allama Yusuf Qardawi in these words:

"[Nadwi] had a profound understanding of the gulf that existed between Western and Islamic civilization, in particular the educational, cultural and moral crisis that set them apart... [He] adopted the third approach which was neither a blind

  
SUPERVISOR

  
CHAIRMAN  
Department of Islamic Studies  
Al-Farooq Islamic Centre



imitation (of the West) nor remained insulated from the benefits that it offered in terms of science and technology. Thus, he guided away from a polemical approach towards the West and adopted a course that would serve as a signpost for both civilizations.”<sup>73</sup>

According to Sayyid Abul Hasan Ali Nadwi the Western civilization is based on materialistic thought. There is no scope for spirituality and morality in it because its origin based on Greek philosophy and thoughts. The West has a genealogical relation with the Greek civilization. They had distrust in spiritual truths, worship of material comfort, exaggerated communalism were the outstanding features of Greek civilization.<sup>74</sup> Moreover the Greek civilization was agnostic. They did not strictly deny the existence of Allah but they had no place for him in their practical life.<sup>75</sup>

He thought that scientific inventions are in themselves neither good nor bad. They rendered good or bad by the use. Material well being, power and prestige have to be the most acceptable thing in the West. He rightly judged the decline of the West and emphasized that the coupling of moral and religious depravity with the phenomenal progress in the scientific and industrial fields led to the creation of a striking disparity between power and ethics.

With regard to the modern technological development, the Islamic attitude did not totally deny the use of new science and technologies, but rather credits it as a blessing and mercy from Allah. In his words, “we believe that the real purpose of science is to remove hindrances in the way of true development of man’s personality by harnessing the forces hidden in nature in such a way so as to broaden life and make it rich in all its aspects.”<sup>76</sup>

For the long time the Europeans did not openly reflect the faith and all of them are no atheist even today, but the intellectual and moral position he had adopted definitely reflect their reference for worldly comforts over the element of faith.

Analysing the situations of East and West he acknowledges, the West has all the resources in the world it is devoid of a healthy sense of purpose whereas the East (Muslims particularly) is endowed with the soundest of aims and ideals but very backward materially.<sup>77</sup> According to him the most dreadful evil of the West is their extreme dependence on “materialism” and denying “spirituality.” He believed that

faith which is absolute, stands in no need of Renaissance on the contrary, there is a need to harmonize and customize modern technology and infrastructure according to the faith of Islam.<sup>78</sup>


The modern age is renowned for its scientific and technological progress. Man has unveiled interesting and breathe taking realities about earth, space and oceans. This era of human history deserves to be called the age of 'discoveries' and 'inventions,' moreover, the leadership of Europe is undisputed in this field. The inventions and discoveries of the West need to be examined carefully, whether these inventions really showered blessing upon mankind or increased the sufferings of mankind. A careful analysis of the Western material advancement in the perspective of Islamic teachings reveals the fact that the Creator of all the worlds has provided to man everything that is essential for his survival. Almighty Allah has given the freedom of action to man and to use the forces of nature for his welfare. Moreover, the man is gifted with the element of research and enquiry.

The science and technology are subservient to human will, they are neither good nor bad, and it depends on their use. Therefore, in the case of evil produced by the modern scientific means, the user must be blamed. The Western nations have a strong belief in the material well-being, power and prestige, therefore they have set them as their sole 'objective' in the life, and they have been using modern scientific means as a tool to achieve this 'objective.' What's wrong has happened in the Europe now, it is not difficult to understand, the 'means' to secure the 'objective' have transformed into the ends.<sup>79</sup> The Western nations have been employing the modern scientific means irrespective of any spiritual or moral code, that's why the modern science and technology has converted into a curse for Europeans and generally for the whole world.<sup>80</sup>

Thus it may be concluded that Sayyid Abul Hassan Ali Nadwi thought that Muslims cannot and should not reject the modern Western techniques and means of life. He had the strong belief in the idea that it is possible for the Muslims to use the modern means of comfort, modern inventions and instruments without impersonation of Islamic culture.<sup>81</sup>

CHAIRMAN

Department of Islamic Studies  
A.M.U., Aligarh

  
SUPERVISOR

### Islamic Institution: *Fiqh*

The continuity of *islah* and *tajdid* has enabled Islam to “respond to challenges of the day and stop the tide of interruption and deviation from its permanent sources.”<sup>82</sup> In his view, religious (*dini*) institutions should take awareness of changing circumstances affecting the *ummah* and provide realistic solutions that offer a promising future. He also advocated Muslims participation in the political activities of the country.

In a country where *Shari'ah* was applicable only to the realm of personal affairs, Sayyid Abul Hasan Ali Nadwi saw the threat of altering with Muslim personal law by the state as tantamount to a “conspiracy” against Islam. Thus, he asserted, “we cannot ever allow anyone to impose on us any other social and cultural system and personal law. We understand this as an invitation to apostasy, and so we must oppose it as we would oppose any invitation to renouncing our faith. This is our right as citizens of this country, and the Indian Constitution not only allows for this but positively supports us in our quest for the preservation of our democratic rights and freedoms.”<sup>83</sup> Although Sayyid Abul Hasan Ali Nadwi envisioned *Shari'ah* as all-encompassing, extending even to collective affairs, by thus accepting its jurisdiction being restricted to personal affairs as the basic minimum acceptable to Muslims, he saw the possibility of the Indian Muslims coming to terms, at least for the present and the immediate future, with what, in theory, is a secular polity.

Sayyid Abul Hasan Ali Nadwi's approach was rational and moderate unlike the traditional *'ulama* that were rigid and radical regarding Islamic jurisprudence. Though he was a *Hanafi* and firmly practiced the *Hanafi* jurisprudence yet he opposed the rigid outlook.<sup>84</sup> Due to this, a vast majority of Muslim *ummah* appreciated his view point.

### *Ijma'* and *Qiyas*

He believed that the emergence of the four schools of *fiqh* is very important event of Islamic history. He also believed that diversity of Islamic jurisprudence reflect different schools of thought. This is due to the development of science of Islamic jurisprudence, Islam will be able to solve juridically, every problem related to human

life. He believed that, the commandments of Allah which were given in the Qur'an and *Sunnah* and later all other issues which were extracted from them by the method of *ijma'* and *qiyas*, are all together termed as *Shari'ah*. And this "*Shari'ah*" is source of the salvation of man in 'both the world.' In addition to this, the laws of *Shari'ah* are too deep, followable and flexible as well as compatible to the modern age.<sup>85</sup> Unlike the modern laws which only deals with the worldly matters and have no concern with the issues of life hereafter.

Sayyid Abul Hasan Ali Nadwi stated that in regard to the *ijtihad* that "There is no need for Muslims to consult and depend on other resources regarding any single issue. The four schools of jurisprudence have made a practicable contribution to the subject. There is no need of *ijtihad* on the issues, which were already solved by these great jurists."<sup>86</sup> But he did not overlook the significance and need of *ijtihad* on the new emerging issues. Because Islam is lawfully compatible to the changing world and it is necessary to discuss and solve these new issues, therefore *ijtihad* is the requirement of the day. However, it should be done according to its rules and limits, laid down by the expert jurists.<sup>87</sup> In short, he was among those scholars who were strong supporters of exercising *ijtihad* in modern period, but within its laws and limits.

### ***Hadith***

Sayyid Abul Hasan Ali Nadwi said that *Hadith* has given birth to virtuous persons in every age and country who have taken upon themselves the task of reform and revivalism. He persistently fought superstitions beliefs and erroneous doctrines and invited the people back to the Islamic way of life. The *Hadith* of the Prophet (S.A.W), have for this reason, always remained the sheet anchor of every Muslim community: their delight preservation, propagation and study is a prerequisite for the continuity of social, cultural, intellectual, moral and spiritual standards of Islamic way of life. It has also been the fountain of genuine Islamic thought and the passionate desire to reform and renovate the Muslim society. It was the *Hadith* from which the reformers born from time to time were able to get an accurate knowledge of Islamic faith and thought. He also suggests that one should have to take recourse to *Hadith* if one wants to cater to the changing needs of society in accordance with the principles of faith and morality as enunciated by Islam.<sup>88</sup>

CHAIRMAN

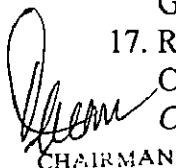
Department of Islamic Studies  
A.M.U., Aligarh

*Rehman*

SUPERVISOR

## NOTES AND REFERENCES

1. Robert Rozehnal, "Debating Orthodoxy, Contesting Tradition: Islam in Contemporary South Asia," in R. Michael Feener (ed.), *Islam in World Cultures: Comparative Perspectives*, ABC CLIO, England, 2004, p. 113
2. John Obert Voll, "Fundamentalism," in: *The Oxford Encyclopaedia of the Modern Islamic World*, John L. Esposito (ed.), Oxford University Press, New York, 2009, vol. 2, p. 271
3. Sohail H. Hashmi, "Fundamentalism," in: *Encyclopaedia of Islam and the Muslim World*, Richard C. Martin (ed.), Macmillan, New York, 2004, vol. 1, p. 261.
4. John O. Voll, "Fundamentalism," in: *The Oxford Encyclopaedia of the Modern Islamic World*, op.cit., p. 271
5. John L. Esposito, "Islamic Revivalism or Fundamentalism," in: *The Oxford Encyclopaedia of the Modern Islamic World*, John L. Esposito (ed.), Oxford University Press, New York, 2009, vol. 2, p. 71.
6. These scholars supervised the Fundamentalism Project of the American Academy of Science.
7. John O. Voll, "Fundamentalism," in: *The Oxford Encyclopaedia of the Modern Islamic World*, op.cit., pp. 272-273
8. Sohail H. Hashmi, "Fundamentalism," in: *Encyclopaedia of Islam and the Muslim World*, op.cit., p. 261
9. Oliver Roy, "Has Islamism a Future in Afghanistan?" in *Fundamentalism Reborn: Afghanistan and the Taliban*, edited by William Maley, New York University Press, New York, 2001, p. 199. As quoted in R. Michael Feener, (ed.), *Islam in World Cultures: Comparative Perspectives*, ABC CLIO, England, 2004, p. 33.
10. Patrick D. Gaffney, "Islamic Fundamentalist Preaching and Islamic Militancy in Upper Egypt," in *Spokesmen for the Despised: Fundamentalist Leaders of the Middle East*, edited by R. Scott Appleby, University of Chicago Press, Chicago, 1997, p. 263. As quoted in R. Michael Feener, (ed.), *Islam in World Cultures: Comparative Perspectives*, op.cit., p. 33.
11. William E. Shepard, "Islamism: Concepts and Debates," in: *The Oxford Encyclopaedia of the Modern Islamic World*, John L. Esposito (ed.), Oxford University Press, New York, 2009, vol. 3, p. 191.
12. Ibid., p. 192.
13. Jon Armajani, "Islamism," in: *Encyclopaedia of Islam*, Juan E. Campo, Infobase Publishing, New York, 2009, p. 376.
14. Available online at <http://press.princeton.edu/titles/9067.html>, *Princeton Readings in Islamist Thought: Texts and Contexts From al-Banna to Bin Laden*, Edited and with an Introduction by Roxanne L. Euben and Muhammad Qasim Zaman, Introduction p. 4.
15. Armando Salvatore, "Islamism: Nature of Islamist Movement," in: *The Oxford Encyclopaedia of the Modern Islamic World*, John L. Esposito (ed.), Oxford University Press, New York, 2009, vol. 3, p. 195
16. John Calvert, *Islamism: A Documentary and Reference Guide*, Greenwood Press Group, Westport, Connecticut, London, 2008, Introduction, p. 2.
17. Robert Rozehnal, "Debating Orthodoxy, Contesting Tradition: Islam in Contemporary South Asia," in R. Michael Feener (ed.), *Islam in World Cultures: Comparative Perspectives*, op. cit., pp. 113-114.



CHAIRMAN

Department of Islamic Studies  
A.M.U., Aligarh



SUPERVISOR

18. Abdullah Saeed, "Trends in Contemporary Islam: A Preliminary Attempt at a Classification," *The Muslim World*, vol., 97, no. 3, July 2007, pp. 399-400.
19. Sohail H. Hashmi, "Fundamentalism," in: *Encyclopaedia of Islam and the Muslim World*, Richard C. Martin (ed.), Macmillan, New York, 2004, vol. 1, pp. 261-263.
20. Seyyed Vali Reza Nasr, *Maududi and the Making of Islamic Revivalism*, Oxford University Press, New York, 1996, p. 50; See also Bruce Lawrence, *Defenders of God: The Fundamentalist Revolt against the Modern Age* San Francisco, 1998, and Mark Jurgensmeyer, *The New Cold War? Religious Nationalism Confronts the Secular State* Berkeley, 1993.
21. Theodore P. Wright, "Inadverant Modernization of Indian Muslims by Revivalists," *Journal of the Institute of Muslim Minority Affairs*, vol. 1.1, 1979, pp. 80-89
22. Sayyid Abul A'la Maududi, *A Short History of Revivalist Movement in Islam*, reprint, Islamic Publications, Lahore, 1963, pp. 36-38.
23. Seyyed Vali Reza Nasr, *Maududi and the Making of Islamic Revivalism*, Oxford University Press, New York, 1996, pp. 56-61
24. Peter R. Demant, *Islam vs. Islamism: The Dilemma of the Muslim World*, Greenwood Publishing Group, Westport, Connecticut, London, 2006, pp. 98-100
25. Sayyid Abul A'la Maududi, *Towards Understanding Islam*, translated and edited Khurshid Ahmad, Idara Tarjuman ul-Qur'an, Lahore, 1970, pp. 177
26. Sayyid Abul A'la Maududi, *Fundamentals of Islam*, reprint, Delhi, 1985, pp. 66-67, 93-100
27. Sayyid Abul A'la Maududi, *Talimat*, Revised edition, Markazi Maktaba Islami, Delhi, 1991, p. 40
28. Sayyid Abul A'la Maududi, *Islami Siyasat: Musalman aur Maujudah Siyasi Kashmakash*, Maktaba Jama't-e-Islami, Pathankot, 1937, vol. 1, p. 11
29. Sayyid Abul A'la Maududi, *Talimat*, op.cit., pp. 57-58
30. Sayyid Abul A'la Maududi, *Qur'an ki Char Bunyadi Istilahain*, Markazi Maktaba Islami, Delhi, 1979. See for Four Basic Quranic Terms
31. Sayyid Abul A'la Maududi, *Talimat*, op cit., p. 60
32. Ibid., p. 41
33. Robert Rozehnal, "Debating Orthodoxy, Contesting Tradition: Islam in Contemporary South Asia," in R. Michael Feener (ed.), *Islam in World Cultures: Comparative Perspectives*, op. cit., p. 114.
34. Eickelman, D. F. and J. Piscatori (eds.) *Muslims Politics*, Princeton University Press, Princeton, 1996, p. 29; See also E. Hobsbawm, "Introduction: Inventing Traditions", in E. Hobsbawm and T. Ranger (eds.) *The Invention of Tradition*, Cambridge University Press, Cambridge, 1983.
35. Sayyid Abul A'la Maududi, *Islami Siyasat: Musalman aur Maujudah Siyasi Kashmakash*, op.cit., pp. 9-11; See also Sayyid Abul A'la Maududi, "Tajdid-wa-Ihya wa Din" *Tarjuman al-Qur'an*, vol. 17, no. 4, Shawwal wa Zilqadah 1359 A.H/Dec. 1940, p. 314
36. Sayyid Abul A'la Maududi, *The Sick Nations of the Modern Age*, Islamic Publications, Lahore, 1966, pp. 17-18. This work first appeared as an article in the *Tarjuman al-Qur'an*, Lahore, vol. 7, no. 1, Rajab 1354 A.H/October 1935.
37. The term Maulana Maududi used to identify the Islamic state is "theo-democracy" which means "Sovereignty of Allah" administered not by a priestly class – of which Europe had a bitter experience– but by the entire Muslim population in accordance with the Shari'ah.

38. Abdul Rashid Moten, "Islamic Thought in Contemporary Pakistan: The Legacy of 'Allama Maududi," in Ibrahim Abu-Rabi' (ed.), *The Blackwell Companion to Contemporary Islamic Thought*, Blackwell Publishing, Oxford, 2006, pp. 190-191
39. Khurshid Ahmad and Zafar Ishaq Ansari, "Mawlana Sayyid Abul A'la Mawdudi: An Introduction to his Vision of Islam and Islamic Revival" in *Islamic Perspective: Studies in Honour of Sayyid Abul Ala Muwdui*, Khurshid Ahmad and Zafar Ishaq Ansari (eds.), The Islamic Research Foundation, U. K, 1980, pp. 368-369
40. Ibid., pp. 369-370
41. Ibid., p.370
42. Khurshid Ahmad, "The Nature of Islamic Resurgence," in *Voices of Resurgent Islam*, John L. Esposito (ed.), Oxford University Press, Oxford, New York, 1983, p. 224
43. Sayyid Abul A'la Maududi, "Isharaat" *Tarjuman al-Quran*, vol. 4, no. 5, Jamadial Ula 1353 A.H/September 1934, pp. 2-9. See also Sayyid Abul A'la Maududi, "Daur-e-Jadid ka Aham Tareen Masalah," *Tarjuman al-Quran*, vol. 12, no. 1, Muharram 1357 A.H/March 1938, pp. 38-54
44. Sayyid Abul A'la Maududi, "Dar al-Islam," *Tarjuman al-Quran*, vol. 11, no. 4, Shawwal 1356/December 1937, pp. 301-302
45. Sayyid Abul Hasan Ali Nadwi, *Muslims in India*, Lucknow, 1972, pp. 7-12
46. Sayyid Abul Hasan Ali Nadwi, *Karwan-i-Zindagi*, Maktaba al-Islam, Lucknow, 1999, vol. 6, pp. 150-151
47. Ibid., p. 153
48. Sayyid Abul Hasan Ali Nadwi, *Karwan-i Zindagi*, Maktaba al-Islam, Lucknow, 1998, vol. 3, p. 82.
49. Sayyid Abul Hasan Ali Nadwi, *Muslims in India*, op.cit., pp. 67-68
50. See Abdul Kader Choughley, *Islamic Resurgence: Sayyid Abul Hasan Ali Nadwi and his Contemporaries*, D. K. Printworld, New Delhi, 2011, pp. 153-154
51. Abdullah Abbas Nadwi, *Mir-i Karavan*, Majlis-i 'Ilmi, New Delhi, 1999, p. 48
52. Yoginder Sikand, "Sayyed Abul Hasan Ali Nadwi and Contemporary Islamic Thought in India," in *The Blackwell Companion to Contemporary Islamic Thought*, Ibrahim M. Abu-Rabi' (ed.), Blackwell Publishing, U.S.A., U.K, Australia, 2006, pp. 93-94
53. Muhammad Nafis Hasan, *Meri Tamam Sarguzasht: Sayyed Abul Hasan 'Ali Nadwi*, Delhi, 2000, p. 141
54. Sayyid Abul Hasan Ali Nadwi, *Karwan-i Zindagi*, op.cit., vol. 2, p. 102.
55. Muhammad Nafis Hasan, *Meri Tamam Sarguzasht: Sayyed Abul Hasan 'Ali Nadwi*, op.cit., p. 136
56. Sayyid Abul Hasan Ali Nadwi, *Islam and the World*, Lucknow, Academy of Islamic Research and Publications, 1974, pp. 188-189
57. Sayyid Abul Hasan Ali Nadwi, *Karwan-i Zindagi*, Maktaba al-Islam, Lucknow, 1999, vol. 5, pp. 161-167
58. Sayyid Abul Hasan Ali Nadwi, *Religion and Civilization*, Lucknow, 1975, pp. 63-64
59. Sayyid Abul Hassan Ali Nadwi, *Mazhab wa Tamaddun*, Mohiuddin Ahmad, Eng. translation, *Religion and Civilization*, Haji Arfeen Academy, Karachi, n.d, p. 48-49
60. Sayyid Abul Hasan Ali Nadwi, *Karwan-i Zindagi*, op.cit., vol. 7, pp. 66-68
61. Sayyid Abul Hassan Ali Nadwi, *Maghrib say Kuch Saaf Saaf Batein*, Mohiuddin Ahmad, Eng. translation, *Speaking Plainly to the West*, Haji Arfeen Academy, Karachi, n.d, p. 61-62

62. Sayyid Abul Hassan Ali Nadwi, *Insani Dunya par Musalmano kay Urooj wa Zawal ka Athar*, Muhammad Asif Kidwai, Eng. translation, *Islam and the World*, Sh. Muhammad Ashraf, Lahore, n.d, p. 129
63. Sayyid Abul Hassan Ali Nadwi, *Maghrib say Kuch Saaf Saaf Batein*, Mohiuddin Ahmad, Eng. translation, *Speaking Plainly to the West*, op.cit., p. 83
64. Ibid., p. 84
65. Sayyid Abul Hassan Ali Nadwi, *Ma'raka-e-Iman aur Madiyyat*, Mohiuddin Ahmad, Eng. translation, *Faith Versus Materialism*, Haji Arfeen Academy, Karachi, n.d, p. 52-53
66. Sayyid Abul Hassan Ali Nadwi, *Insani Dunya par Musalmano kay Urooj wa Zawal ka Athar*, Muhammad Asif Kidwai, Eng. translation, *Islam and the World*, op.cit., p. 150
67. Ibid., pp. 150-151
68. Sayyid Abul Hassan Ali Nadwi, *Mazhab wa Tamaddun*, Mohiuddin Ahmad, Eng. translation, *Religion and Civilization*, op.cit., p. 66
69. Sayyid Abul Hasan Ali Nadwi, *Ma'raka-e-Iman aur Maddiyat*, Academy of Islamic Research and Publications, Lucknow, 2004, p. 23
70. Ibid., p. 27
71. Abdul Kader Choughley, *Sayyid Abul Hasan Ali Nadwi: Life and Works*, D. K. Printworld, New Delhi, 2012, pp. 142-143
72. Sayyid Abul Hasan Ali Nadwi, *Islam and the World*, op.cit., pp. 113-156
73. Yusuf Qardawi, "Mufakkir-i-Islam Hazrat Maulana Ali Miyan ke Dawati Usul," *Fikr Islami Journal*, Basti 2000-2001, p. 211.
74. Retrieve from: <http://darulislam.info/forum/shows thread. php?t=3041>. See also, Sayyid Abul Hasan Ali Nadwi, *Islam and the World*, Academy of Islamic Research and Publications, Lucknow, 1981, p. 114.
75. Sayyid Abul Hasan Ali Nadwi, *Lisaani wa Tahzeebi Jahiliyat ka Alamiyah*, Academy of Islamic Research and Publications, Lucknow, 1981, p. 48
76. Sayyid Abul Hasan Ali Nadwi, *Mazhab ya Tahzeeb*, Academy of Islamic Research and Publications, Lucknow, 1970, p. 38
77. Retrieve from: <http://muslims-canada.org/islamonlyway.html>. See also, Sayyid Abul Hasan Ali Nadwi, *Islam ek Taghyyur Pazeer Dunya men*, Academy of Islamic Research and Publications, Lucknow, 2001, p. 89
78. Sayyid Abul Hasan Ali Nadwi, *Mazhab ya Tahzeeb*, op.cit., pp. 43-44. See also <http://muslims-canada.org/islamonlyway.html>.
79. Sayyid Abul Hassan Ali Nadwi, *Insani Dunya par Musalmano kay Urooj wa Zawal ka Athar*, Muhammad Asif Kidwai, Eng. translation, *Islam and the World*, Sh. Muhammad Ashraf, Lahore, n.d, pp. 153-155
80. Ibid., p. 155
81. Sayyid Abul Hassan Ali Nadwi, *Islamiyat aur Maghrabi Mustashriqin aur Musalman Musannafin*, Majlis Nashriate-Islam, Karachi, n.d, pp. 200-205
82. Sayyid Abul Hasan Ali Nadwi, *Karwan-i Zindagi*, op.cit., vol. 6, pp. 206-207
83. Muhammad 'Abdur Rahim Quraishi, "Muslim Personal Law Tehrik Hazrat Mawlana Ali Miyan Ke Daur-i Sadarat Mein," *Rabita*, Delhi, 2000, p. 112.
84. Munawwar Sultan Nadwi, *Nadwatul Ulama ka Fiqhi Mijaz aur Ulama-e-Nadwa ki Fiqhi Khidmaat*, Syed Sulaiman Nadwi Academy, Lucknow, 2005, p. 107
85. Sayyid Abul Hasan Ali Nadwi, *Tadween-e-Fiqh aur Chand Aham Fiqhi Mabaahith*, Nadwatul Ulama, Lucknow, 2007, pp. 12-13
86. Ibid., p. 23



87. Sayyid Abul Hasan Ali Nadwi, *Ijtimai Ijtihad*, Nadwatul Ulama, Lucknow, 2007, pp. 23-24
88. Sayyid Abul Hasan Ali Nadwi, "*Role of Hadith in the Promotion of Islamic Character and Attitude*", pp. 30-32. Cited in Abdul Kader Choughley, *Sayyid Abul Hasan Ali Nadwi: Life and Works*, op.cit., pp. 280-281



SUPERVISOR



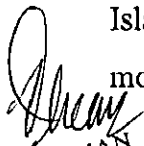
CHAIRMAN  
Department of Islamic Studies  
A.I.U., Aligarh

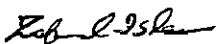
## CONCLUSION

Muslim revivalists and reformers (modernists, traditionalists and Islamists) views in regard to the Islamic teachings and doctrines as understood, interpreted and presented by them shows that Islam is liberal, modern, simple and progressive. They presented Islamic teachings in such a way because they did not want the Muslims to see Islam as being irrelevant to current problems and situations, thus abandoned Islam under the impact of Western modernity and scientific thought, which had been started challenging Islamic thought since the nineteenth century. The Muslim modernists strongly believed that if Islam were unable to provide solutions to the problems, it would deteriorate, and this would give rise to disbelief and secularism among the Muslims.<sup>1</sup>

Modernists like Sir Sayyid Ahmad Khan (d. 1898) and Sayyid Ameer Ali (d. 1928) disagreed with the Western scholars and critics like Earnest Renan (d. 1892) and William Muir (d. 1905) they viewed Islam as being incompatible with reason, science and modern civilization. Modernists asserted that there is nothing in the basic principles of Islam that is incompatible with reason or science as Islam is not against reason or science. Moreover, Islam is a religion of reason and action and it was in harmony with the principles discovered by scientific reasons. Sir Sayyid believed that Islam as found in the Qur'an did not contradict or oppose reason and science. Similarly, Sayyid Ameer Ali viewed Islam as vehicle of rationality and dynamism during the age of European barbarism and Prophet Muhammad (S.A.W) as a messenger of moral humanism and Progress entirely in tune with modern age.

The modernist Islamic movement's primary legacy, the aspect that appears to attract contemporary Muslim thinkers, is its defining feature: the attempt to reconcile modern values and Islamic faith. Admitting that one has both modern values and Islamic faith is the first step in this reconciliation.<sup>2</sup> The second step is to theorize the compatibility of such values with Islamic faith. This search for consistency may itself be a characteristically modern concern, as previous eras were less insistent on the logical construction of a rational individual self. More commonly, the modernist Islamic movement has taken up the task through a process of double translation; modern values into Islamic terms, and Islamic values into modern terms. Translations

  
CHAIRMAN  
Department of Islamic Studies  
Aligarh Muslim University, Aligarh

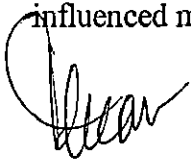
  
SUPERVISOR

are famously imperfect, and modernist Islam involves particularly difficult pairings; the Islamic concept of justice with the modern concept of law and judicial systems; the modern concepts of citizenship and rights with the Islamic concept of equality; the Islamic concept of consultation with the modern concept of constitutional democracy, and so on. Critics may argue that these concepts lose something in translation, but the modernist Islamic movement argued that they gain something through juxtaposition.<sup>3</sup>

As a general category, the concept of 'modernism' with regard to nineteenth and twentieth-century Islamic thought denotes an attempt to free the religion of Islam from the shackles of a too rigid orthodoxy, and to accomplish reforms that will render it adaptable to modern life and its complex demands.<sup>4</sup> All modernists, presumably, considered themselves in happy equilibrium, rejecting existing customs where necessary while maintaining the most important Islamic values. Yet what to reject and what to maintain was frequently a subject of debate.

Thus, it concludes that First, modernists implanted an outlook or attitude toward the past as well as the future. Pride in an Islamic heritage and the achievements of Islamic history and civilization provided Muslims with a renewed sense of identity and purpose. This countered the sense of religio-cultural backwardness and impotence engendered by years of subjugation to the West and by the preaching of Christian missionaries. At the same time emphasis on the dynamic, progressive, rational character of Islam enabled new generations of Muslims to embrace modern civilization more confidently, to regard change as an opportunity rather than a threat.

Second, the example and writings of modernists inspired many like-minded Muslims in other geographical areas. Belief in the absolute relevance, compatibility, and adaptability of Islam to the twin challenges of colonialism and modern culture influenced modernist movements in many other parts of the Muslim world.




CHAIRMAN  
Department of Islamic Studies  
A.M.U., Aligarh



SUPERVISOR

## NOTES AND REFERENCES

1. Abu Baqr Ibrahim, "The Theology of Muslim Modernists and Fundamentalists," *Hamdard Islamicus*, vol. 32, no. 3.
2. David D. Commins. "Modernism," in: *The Oxford Encyclopaedia of the Modern Islamic World*, John L. Esposito (ed.), Oxford University Press, New York, 1995, vol. 3, pp. 118-123.
3. Charles Kurzman (ed.), *Modernist Islam, 1840-1940: A Sourcebook*, Oxford University Press, Oxford, 2002, Introduction p. 27.
4. Charles C. Adams, *Islam and Modernism in Egypt*, Oxford University Press, London, 1933, p. 177.



SUPERVISOR



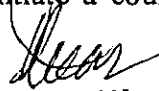
CHAIRMAN  
Department of Islamic Studies  
A.M.U., Aligarh

## GLOSSARY

- 'alim* : pl. *'ulama*, scholar of Islamic sciences (*Ulum-i-Islamiah*).
- 'aqa'id* : sing. *'aqidah*, beliefs, articles of faith.
- 'illat* : cause, factor.
- 'Ilm al-Kalam* : scholastic theology or scholasticism.
- ahkam* : sing. *hukm*, commands, orders.
- Ahl al-Sunnah wa al-Jama't* : literally those who follow the tradition of the Prophet Muhammad (S.A.W), constituting the majority of Muslims who are usually referred to as *Sunnis* to differentiate from the *Shi'a*.
- Ahl-e-Hadith* : followers of *Hadith*. A School of thought, who emerged in late-nineteenth century colonial India, denied the authority of all Schools of *Sunni* law and insisted rather on the exclusive and unmediated authority of the Qur'an and *Hadith* as the sources of *fiqh*.
- Al-Ash'ari* : a rationalist School of thought founded by Abul Hasan al-Ash'ari (d. 936) as reaction against the *Mu'tazilah*.
- amir* : leader of a group, community or people of a country.
- awliya* : sing. *wali*, saints (generally used for leading *Sufis*).
- Barelwi* : the well known Muslim sect associated with Maulana Ahmad Raza Khan (d. 1921) of Bareilly, which lays special emphasis on ritual forms of devotion to the Prophet Muhammad (S.A.W) and practices which are associated with *Sufi* shrines.
- bid'ah* : innovation, a practice or a belief which is not sanctioned by Qur'an or *Sunnah*.
- Chishti* : a *Sufi* order founded by Khwaja Abu Ishaq Shami (d. 940) and introduced in India by Khwaja Muinuddin Chishti (d. 1235).
- da'wah* : call, invitation; propagation. In the religious term it is used for call toward Allah Almighty or the true religion (Islam).
- dar ul-'ulum* : institution of Islamic learning; *madrasah*.
- dar ul-aman* : place or abode of peace and security. It is generally used in the *fiqh* literature to differentiate a country or land from



SUPERVISOR

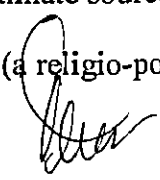


CHAIRMAN  
Department of Islamic Studies  
A. M. U. Aligarh

that of *dar ul-harb* or *dar ul-Islam*.

|                           |                                                                                                                                                              |
|---------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <i>dar ul-harb</i>        | : land of enemy or country with which Islamic state is in the condition of war.                                                                              |
| <i>dar ul-Islam</i>       | : the country governed by Muslims under Islamic principles.                                                                                                  |
| <i>dawlah</i>             | : state, nation, country.                                                                                                                                    |
| <i>dhimmi</i>             | : the protected non-Muslim subjects of Islamic state.                                                                                                        |
| <i>din</i>                | : faith, religion.                                                                                                                                           |
| <i>Din-i-Ilahi</i>        | : some mixed principles of Islam and Hinduism and other rules proclaimed by Mughal Emperor Akbar in 1581 as divine religion or <i>Din-i-Ilahi</i> .          |
| <i>dirayah</i>            | : to examine the text of <i>Hadith</i> in the light of reason.                                                                                               |
| <i>faqih</i>              | : pl. <i>fuqaha</i> , jurist, scholar of Islamic law.                                                                                                        |
| <i>fatawa</i>             | : sing. <i>fatwa</i> , juridical opinion, verdict pronounced by a <i>mufti</i> or any learned jurist.                                                        |
| <i>fiqh</i>               | : Islamic jurisprudence.                                                                                                                                     |
| <i>Hadith</i>             | : literally meaning: conversation, talk, speech. It is applied technically to the sayings, doings and approval of the Prophet Muhammad (S.A.W).              |
| <i>Hakimiyyah</i>         | : the doctrine of absolute sovereignty of Allah.                                                                                                             |
| <i>Hanafi</i>             | : a School of Islamic jurisprudence named after Imam Abu Hanifah (d. 767).                                                                                   |
| <i>Hanbali</i>            | : a School of Islamic jurisprudence named after Imam Ahmad ibn Hanbal (d. 855).                                                                              |
| <i>ihsan</i>              | : sincerity of intention, literally virtue, excellence, doing good work sincerely.                                                                           |
| <i>ihya</i>               | : revival.                                                                                                                                                   |
| <i>ijma'</i>              | : consensus of opinion among the jurists of a period on any legal problem.                                                                                   |
| <i>ijtihad</i>            | : literally meaning effort, struggle, the term denoted the jurist's mental exercise for finding a solution for a new problem through the legitimate sources. |
| <i>Ikhwan al-Muslimin</i> | : the Muslim Brotherhood (a religio-political organization of Egypt).                                                                                        |

  
SUPERVISOR

  
CHAIRMAN  
Department of Islamic Studies  
A.U., Aligarh

|                                              |                                                                                                                                                          |
|----------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------|
| <i>imam</i>                                  | : leader of the Islamic prayer ( <i>salah</i> ), head of state.                                                                                          |
| <i>iman</i>                                  | : faith.                                                                                                                                                 |
| <i>inqilab</i>                               | : political and social change.                                                                                                                           |
| <i>iqamat-i din</i>                          | : the establishment of faith.                                                                                                                            |
| <i>islah</i>                                 | : reform.                                                                                                                                                |
| <i>isnad</i>                                 | : the system of chain of transmitters of <i>Hadith</i> .                                                                                                 |
| <i>Ja'fari</i>                               | : the School of <i>Shi'a</i> jurisprudence named after the sixth <i>Shi'i</i> Imam, Jafar al-Sadiq (d. 765).                                             |
| <i>jahiliyah</i>                             | : ignorance, paganism. The term is generally applied to pre-Islamic Arab society.                                                                        |
| <i>jama't</i>                                | : group; association; organization.                                                                                                                      |
| <i>jihad</i>                                 | : struggle, including armed struggle in the way of Allah or for the cause of religion.                                                                   |
| <i>Khair al-Ummah</i>                        | : the best community.                                                                                                                                    |
| <i>Khulafa-e-Rashidun</i>                    | : the rightly guided caliphs, the term used for first four caliphs (Hazrat Abu Bakr (R.A), Hazrat 'Umar (R.A), Hazrat Uthman (R.A) and Hazrat Ali (R.A). |
| <i>ma'qulat</i> or ' <i>ulum-i-aqliyyah</i>  | : rational sciences (reasoning, logic, philosophy, <i>Ilm al-Kalam</i> , astronomy, mathematics and medicine).                                           |
| <i>Mahdists</i>                              | : followers of the Mahdiah movement, emerged in the late 1800s under the leadership of Muhammad Ahmad al-Sayyid Abdullah (1844-1885) of Sudan.           |
| <i>majlis al-shura</i>                       | : advisory council of Islamic state.                                                                                                                     |
| <i>Maliki</i>                                | : a School of Islamic jurisprudence named after Imam Malik Ibn Anas (d. 795).                                                                            |
| <i>manqulat</i> or ' <i>ulum-i-naqliyyah</i> | : traditional sciences (Qur'anic studies, <i>Hadith</i> , Islamic jurisprudence ( <i>fiqh</i> ), principles of jurisprudence ( <i>usul al-fiqh</i> ).    |
| <i>maqasid</i>                               | : sing. <i>maqsad</i> , objectives.                                                                                                                      |
| <i>Maslaha</i>                               | : pl. <i>masalih</i> , the Islamic concept of public interest or common benefit. In Islamic law the term is used as a basis for legal decisions.         |
| <i>maulvi</i>                                | : theologian, scholar of traditional sciences.                                                                                                           |



SUPERVISOR

  
CHAIRMAN

Department of Islamic Studies

|                           |                                                                                                                            |
|---------------------------|----------------------------------------------------------------------------------------------------------------------------|
| <i>Mu'tazilah</i>         | : the well-known Muslim sect, founded by Wasil ibn Ata (d. 784) which is totally based on reasoning and rational thinking. |
| <i>mufasssir</i>          | : commentator or who interprets the Qur'an.                                                                                |
| <i>mufti</i>              | : juris-consult; one who is authorised to issue legal verdict ( <i>fatwa</i> ).                                            |
| <i>Muhaddith</i>          | : scholar of <i>Hadith</i> .                                                                                               |
| <i>mujaddid al-millah</i> | : renovator of the nation or community.                                                                                    |
| <i>mujtahid</i>           | : the jurist entitled to exercise <i>ijtihad</i> or give independent judgments about new problem.                          |
| <i>munafiqeen</i>         | : hypocrites.                                                                                                              |
| <i>murshid</i>            | : literally guide, instructor, technically used for spiritual mentor.                                                      |
| <i>nafus</i>              | : sing. <i>nafs</i> , souls, human beings.                                                                                 |
| <i>nahda</i>              | : renaissance, awakening, resurgence.                                                                                      |
| <i>nass</i>               | : text of the Qur'an and <i>Hadith</i> .                                                                                   |
| <i>nizam</i>              | : Islamic system of values and standards of behaviour.                                                                     |
| <i>pir</i>                | : spiritual mentor or guide.                                                                                               |
| <i>qadi</i>               | : Muslim judge entitled to deliver judgement in the <i>Shari'ah</i> court.                                                 |
| <i>qadiri</i>             | : a <i>Sufi</i> order founded by Abdul Qadir al-Jilani (d. 1166) of Baghdad.                                               |
| <i>qiyas</i>              | : analogical reasoning. One of the recognized source of Islamic jurisprudence.                                             |
| <i>ra'i</i>               | : opinion; in the early history of Islamic law. It signified a mode of argumentation based on personal reasoning.          |
| <i>Rabb</i>               | : the Lord, the Cherisher, the Sustainer (one of the Attributes of Allah).                                                 |
| <i>rajm</i>               | : stoning to death.                                                                                                        |
| <i>riba</i>               | : literally excess, technically denoted interest or usury.                                                                 |
| <i>riwayat</i>            | : tradition.                                                                                                               |




CHAIRMAN  
Department of Islamic Studies  
A.M.U., Aligarh


SUPERVISOR



|                        |                                                                                                                                                                                                                                   |
|------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <i>Sahabah</i>         | : the Companions of the Prophet Muhammad (S.A.W).                                                                                                                                                                                 |
| <i>sajjadah nashin</i> | : head of the <i>Sufi</i> shrine.                                                                                                                                                                                                 |
| <i>salaf</i>           | : ancestral or the previous generations, the term is generally applied to the first three generations of Muslims.                                                                                                                 |
| <i>sama'</i>           | : literally 'a hearing', 'an audition', spiritual recital in a mystic assembly.                                                                                                                                                   |
| <i>Shafi'i</i>         | : one of the four Schools of Islamic jurisprudence named after Imam Muhammad Ibn Idris al-Shafi'i (d. 820).                                                                                                                       |
| <i>shaikh</i>          | : spiritual master or teacher in mystic life.                                                                                                                                                                                     |
| <i>Shari'ah</i>        | : rules and principles of Islamic law based on the commands of Allah and <i>Sunnah</i> of the Prophet Muhammad (S.A.W).                                                                                                           |
| <i>Shi'a</i>           | : a Muslim sect claiming to be descendant of Hazrat Ali (R.A) and Hazrat Fatimah (R.A). Its followers consider Hazrat Ali the rightful successor of the Prophet Muhammad (S.A.W).                                                 |
| <i>Sihah Sittah</i>    | : the six most authentic collections of <i>Hadith</i> .                                                                                                                                                                           |
| <i>silsilah</i>        | : <i>Sufi</i> order.                                                                                                                                                                                                              |
| <i>Sufi</i>            | : mystic.                                                                                                                                                                                                                         |
| <i>sultan</i>          | : the king, head of a Muslim state.                                                                                                                                                                                               |
| <i>suluk</i>           | : mystic path.                                                                                                                                                                                                                    |
| <i>Sunnah</i>          | : literally meaning conduct, practice and technically used for the practices of the Prophet Muhammad (S.A.W).                                                                                                                     |
| <i>surah</i>           | : a chapter of the Qur'an.                                                                                                                                                                                                        |
| <i>ta'lil</i>          | : literally "to point out some 'illah, the reason", reason-based interpretation of law as done by some experts of Islamic law including Abu Hamid al-Ghazali (d. 1111), Shah Waliullah (d. 1762), Abu Ishaq al-Shatibi (d. 1388). |
| <i>tafsir</i>          | : to explain, elucidate. The term is applied to the detailed explanation and interpretation of the meaning of the Qur'an.                                                                                                         |
| <i>tajdid</i>          | : renewal and renovation. In the Prophetic tradition it means the restoration of the pristine teachings of the Qur'an and <i>Sunnah</i> as was understood and practiced in letter and spirit in the earlier ages of Islam.        |

|                     |                                                                                                                                    |
|---------------------|------------------------------------------------------------------------------------------------------------------------------------|
| <i>taqlid</i>       | : the term signified 'following' or 'imitating' a jurist of any particular school of Islamic law.                                  |
| <i>tarbiyah</i>     | : spiritual training.                                                                                                              |
| <i>tariqah</i>      | : pl. <i>turuq</i> ; literally means 'the way' or 'the path', technically used for mystic path.                                    |
| <i>tasawwuf</i>     | : the mystic trend in Islam, mysticism.                                                                                            |
| <i>thawrah</i>      | : revolution.                                                                                                                      |
| <i>Ummah</i>        | : the Worldwide Muslim community formed by the Prophet Muhammad (S.A.W) in Madinah on the basis of the definite ideology of Islam. |
| <i>Usul al-Fiqh</i> | : the principles of the science of jurisprudence or that of bringing out legal point from the well known sources.                  |
| <i>Wahhabi</i>      | : adherent of the teachings of Muhammad ibn Abdul Wahhab (d. 1792).                                                                |

  
SUPERVISOR

  
CHAIRMAN  
Department of Islamic Studies  
A.M.U., Aligarh

## BIBLIOGRAPHY

Abott, F., *Islam and Pakistan*, (Cornell University Press, New York, 1968).

Abu-Rabi', Ibrahim, (ed.) *The Blackwell Companion to Contemporary Islamic Thought*, (Blackwell Publishing, Oxford, 2006).

Ahmad, Aziz, *An Intellectual History of Islam in India*, (Edinburgh University Press, North America, 1969).

----- *Islamic Modernism in India and Pakistan 1857-1964*, (Oxford University Press, London, Bombay, Karachi, 1967).

----- *Muslim Self-Statement in India and Pakistan 1857-1968*, (Otto Harrasowitz, Wiesbaden, 1970).

Ahmad, Khurshid and Ansari, Zafar Ishaq, (eds.) *Islamic Perspective: Studies in Honour of Sayyid Abul Ala Muwduki*, (The Islamic Research Foundation, U. K, 1980).

Al-Attas, Naqib, *Islam and Secularism*, (AIBM, Kuala Lumpur, 1978).

Ali, Ameer, *Critical Examination of the Life and Teachings of Muhammad*, (William and Norgate, London, 1873).

----- *The Spirit of Islam* Reprinted from 1922 (ed.), (Pak Publishers, Karachi, 1969).

Ali, Chiragh, *The Proposed Political, Legal and Social Reforms in the Ottoman Empire and other Muhammadan States*, (Education Society Press, Bombay, 1883).



'SUPERVISOR



CHAIRMAN  
Department of Islamic Studies  
A.M.U., Aligarh

Ali, Parveen Shaukat, *Islam and the Challenge of Modernity: An Agenda for the Twenty First Century*, (National Institute of Historical and Cultural Research, Islamabad, 2004).

Almond, Gabriel A. and Powell, G. Bingham, *Comparative Politics: A Development Approach*, (Vakils, Feffer and Simons, Bombay, 1966).

Appleby, R. Scott, (ed.) *Spokesmen for the Despised: Fundamentalist Leaders of the Middle East*, (University of Chicago Press, Chicago, 1997).

Apter, David E., *The Politics of Modernization*, (University of Chicago Press, Chicago, 1965).

Aziz, K. K., (ed.) *Ameer Ali: His Life and Works* (Publishers United, Lahore, 1968).

Beg, Abdullah Anwar, *The Poet of the East*, (Quami Kutub Khana, Lahore, 1939).

Bennett, Clinton, *Muslims and Modernity: An Introduction to the Issues and Debates* (Continuum, London, 2005).

Bill, J. A and Carl, Leiden, *Politics in Middle East*, (Little Brown, Boston, 1979).

Binder, Leonard, (ed.) *Crises and Sequences in Political Development*, (Princeton University Press, Princeton, NJ, 1974).

Black, Cyril E., (ed.) *Comparative Modernization: A Reader*, (New York, 1976).

----- *The Dynamics of Modernization: A Study in Comparative History*, (Harper and Row, New York, 1966).

Calvert, John, *Islamism: A Documentary and Reference Guide*, (Greenwood Press Group, Westport, Connecticut, London, 2008).

Choughley, Abdul Kader, *Islamic Resurgence: Sayyid Abul Hasan Ali Nadwi and his Contemporaries*, (D. K. Printworld, New Delhi, 2011).

----- *Sayyid Abul Hasan Ali Nadwi: Life and Works*, (D. K. Printworld, New Delhi, 2012).

Dar, Bashir Ahmad, *Religious Thought of Sayyid Ahmad Khan*, (Jadeed Urdu Type Press, Lahore, 1<sup>st</sup> ed. 1957).

Demant, Peter R., *Islam vs. Islamism: The Dilemma of the Muslim World* (Greenwood Publishing Group, Westport, Connecticut, London, 2006).

Eickelman, D. F. and Piscatori J., (eds.) *Muslims Politics*, (Princeton University Press, Princeton, 1996).

Engineer, Asghar Ali, (ed.) *On Developing Theology of Peace in Islam*, (Sterling Publishers, Delhi, 2003).

Esposito, John L., (ed.) *The Oxford History of Islam*, (Oxford University Press, New York, 1999).

----- (ed.) *Voices of Resurgent Islam*, (Oxford University Press, Oxford, New York, 1983).

----- *Unholy War: Terror in the Name of Islam*, (Oxford University Press, New York, 2002).

Euben, Roxanne L., and Zaman, Muhammad Qasim, (eds.) *Princeton Readings in Islamist Thought: Texts and Contexts From al-Banna to Bin Laden*, Edited with an Introduction by Roxanne L. Euben and Muhammad Qasim Zaman (Princeton University Press, Princeton, New Jersey, 2009).

Feener, R. Michael, *Islam in World Cultures: Comparative Perspectives*, (ABC CLIO, England, 2004).



SUPERVISOR



CHAIRMAN  
Department of Islamic Studies  
Aligarh Muslim University, Aligarh

Gaonakar, Dilip P., (ed.) *Alternative Modernities*, (Duke University Press, Durham, NC, 2001).

Gibb, H. A. R., *Modern Trends in Islam*, (The University of Chicago Press, Chicago, Illinois, 1945).

Hanif, N., *Islam and Modernity*, (Sarup and Sons, New Delhi, 1997).

Haqq, Maulvi Abu Muhammad Abdul, *An Introduction to the Commentary on the Holy Qur'an*, being an English translation of al-Bayan fi 'Uloom al-Qur'an, (Thacker, Spink, Calcutta, 1910).

Hasan, M., *Life of Iqbal*, (Ferozsons, Lahore, 1978), vol. II.

Helal, Abdul Aleem, *Social Philosophy of Sir Mohammad Iqbal*, (Adam Publishers and Distributors, Delhi, 1995).

Hobsbawm, E. and Ranger, T., (eds.) *The Invention of Tradition*, (Cambridge University Press, Cambridge, 1983).

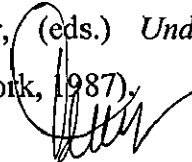
Holt, P. M., et al., (ed.) *The Cambridge History of Islam*, 2 vols. (Cambridge University Press, Cambridge, 1970).

Hourani, Albert, *Arabic Thought in the Liberal Age: 1798-1939*, (Cambridge University Press, Cambridge, 1983).

Hunter, Shireen T., (ed.) *Reformist Voices of Islam: Mediating Islam and Modernity*, (Pentagon Press, New Delhi, 2009).

Huntington, Samuel P. and Myron, Weiner, (eds.) *Understanding Political Development*, (Harper Collins Publishers, New York, 1987).

  
SUPERVISOR

  
CHAIRMAN  
Department of Islamic Studies  
Aligarh

Huntington, Samuel P., *The Clash of Civilizations and the Remaking of World Order*, (Simon and Schuster, New York, 1996).

Husain, M. Z., *Global Islamic Politics*, (Harper Collins Publishers, New York, 1995).

Husain, R., *The Politics of Iqbal: A Study of his Political Thoughts and Actions*, (Islamic Book Services, Lahore, 1977).

Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*, New Edition, (Kitab Bhawan, New Delhi, 1994).

Jameelah, Maryam, *Islam and Modernism*, (Sant Nagar, Lahore, 1968), 2<sup>nd</sup> Edition.

Jurgensmeyer, Mark, *The New Cold War? Religious Nationalism Confronts the Secular State*, (Berkeley, 1993).

Khaliq, Abdul, *Sir Sayyid Ahmad Khan: On Nature, Man and God—A Critique* (Bazm-e-Iqbal, Lahore, 1993).

Khan, Sir Sayyid Ahmad, *Akhiri Mazamin*, tr. From sources of Indian Tradition, Compiled by S.N Hay and Ishtiaq Husain Qurashi (New York, 1964).


Lawrence, Bruce, *Defenders of God: The Fundamentalist Revolt against the Modern Age*, (San Francisco, 1998).

Lewis, Bernard, *What Went Wrong?: Western Impact and Middle Eastern Response* (Oxford University Press, New York, 2002).

Lokhandwalla, S. T., (ed.) *India and Contemporary Islam*, (Indian Institute of Advanced Study, Shimla, 1971).

Maley, William, (ed.) *Fundamentalism Reborn: Afghanistan and the Taliban*, (New York University Press, New York, 2001).

  
SUPERVISOR

  
CHAIRMAN  
Department of Islamic Studies  
A.M.U., Aligarh

Malik, Hafeez, *Sir Sayyid Ahmad Khan and Muslim Modernization in India and Pakistan*, (Royal Book Company, Sadar Karachi, 1980).

Masud, Muhammad Khalid, Salvatore, Armando and Bruinessen, Martin Van (eds.), *Islam and Modernity: Key Issues and Debates*, (Edinburg University Press, Great Britain, 2009).

Masud, Muhammad Khalid, *Shatibi's Philosophy of Islamic Law*, (Islamic Research Institute, Islamabad, 1996).

Maududi, Sayyid Abul A'la, *A Short History of Revivalist Movement in Islam*, reprint (Islamic Publications, Lahore, 1963).

----- *Fundamentals of Islam*, reprint (Delhi, 1985).

----- *The Sick Nations of the Modern Age*, (Islamic Publications, Lahore, 1966).

----- *Towards Understanding Islam*, translated and edited Khurshid Ahmad, (Idara Tarjuman al-Qur'an, Lahore, 1970).


Metcalf, Barbara Daly, *Islamic Revival in British India: Deoband 1860-1900*, (Princeton University Press, Princeton, New Jersey, 1982).

Moaddel, Mansoor, *Islamic Modernism, Nationalism and Fundamentalism: Episode and Discourse*, (The University of Chicago Press, Chicago, 2005).

Muir, William, *Life of Mahomet*, New revised Edition, (John Grant, Edinburgh, 1912).

Munoz, Gema Martin, (ed.) *Islam, Modernism and the West* (I. B. Tauris, London, 1999).

  
SUPERVISOR

  
CHAIRMAN  
Department of Islamic Studies  
P. M. U., Aligarh



Nadwi, Sayyid Abul Hasan Ali, *Islam and the World*, (Lucknow, Academy of Islamic Research and Publications, 1974).

----- *Muslims in India*, (Lucknow, 1972).

----- *Religion and Civilization*, (Lucknow, 1975).

Nasr, Seyyed Vali Reza, *Maududi and the Making of Islamic Revivalism*, (Oxford University Press, New York, 1996).

Natini, Nataranjan, (ed.) *Handbook of Twentieth Century Literature of India*, (Greenwood Press, Westport CT, 1996).

Pye, Lucian W., (ed.) *Communication and Political Development*, (New Jersey, 1972).

R, V. and Jones, L. Bevan, *Woman in Islam*, A Manual with Special Reference to Conditions in India, (Lucknow Publishing House, Lucknow, 1941).

Rahman, Fazlur, *Islam and Modernity: Transformation of an Intellectual Tradition*, (The University of Chicago Press, Chicago, 1984).

----- *Islam*, 2<sup>nd</sup> (ed.), (University of Chicago Press, Chicago, 1979).

----- *Revival and Reform in Islam*, Oneworld, Oxford, 2000.


Ramadan, Tariq, *To be a European Muslim*, (The Islamic Foundation, Markfield, U.K, 2000).

Ross, Guenther and Wittich, Claus, (eds.) *Economy and Society: An Outline of Interpretive Sociology*, (University of California Press, Berkeley 1979).

Rostow, W. W., *Politics and the Stages of Growth*, (Cambridge University Press, Cambridge, 1970).



SUPERVISOR

  
CHAIRMAN  
Department of Islamic Studies  
A.M.U., Aligarh

----- *The Stages of Economic Growth: A Non-Communist Manifesto*,  
(Cambridge University Press, Cambridge, 1960).

Seitz, John L., *The Politics of Development*, (Basil Blackwell, Oxford, 1988).

Sherwani, Latif Ahmad, (ed.) *Speeches, Writings and Statements of Iqbal*, Iqbal Academy, Lahore, 1974.

Siddiqi, Mazheruddin, *Modern Reformist Thought in the Muslim World*, (The Islamic Research Institute Press, Islamabad, 1982).

Smith, Wilfred Cantwell, *Modern Islam in India: A Social Analysis*, (Ripon Printing Press, Lahore, 1943).

Thanwi, Ashraf Ali, *Perfecting Women: Maulana Ashraf 'Ali Thanwi's "Bahishti Zewar"*, Translated and with commentary by Barbara Daly Metcalf (University of California Press, Berkeley and Los Angeles, 1990).

Thompson, Michael J., (ed.) *Islam and the West: Critical Perspective on Modernity*, (Rowman and Littlefield Publishers, Oxford, 2003).

Todaro, Michael P., *Economic Development in the Third World*, (Orient Longman, Hyderabad, 1933).

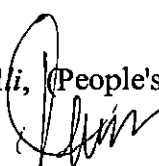
Troll, Christian W., *Sayyid Ahmad Khan: A Reinterpretation of Muslim Theology*, (Vikas Publishing House, New Delhi, 1978).

Voll, John Obert, *Islam: Continuity and Change in the Modern World*, 2<sup>nd</sup> edition, (Syracuse University Press, Syracuse, N.Y., 1994).

Wasti, R., (ed.) *Memoirs and Other Writings of Ameer Ali*, (People's Publishing House, Lahore, 1968).



**SUPERVISOR**

  
CHAIRMAN  
Department of Islamic Studies  
A.M.U., Aligarh

Weber, Max, *Sociology of Religion*, (Beacon Press, Boston, 1963).

----- *The Protestant Ethic and the Spirit of Capitalism*, (Scribner's, New York, 1958).

Yared, Nazik Saba, *Arab Travellers and Western Civilization*, Trans. Sumayya Damluji Shahbandar, (Saqi Books, London, 1996).

Yassine, Abdessalam, *Winning the Modern World for Islam*, (Justice and Spirituality, Iowa City, 2000).

Zaman, Muhammad Qasim, *The Ulama in Contemporary Islam: Custodians of Change*, (Oxford University Press, New York, 2004).

#### URDU BOOKS

Ali, Chiragh, *Azam-ul-Kalam fi Irtiqa il-Islam*, (Sufi Chapa, Hyderabad, 1910).

----- *Tahqiq Mas'ala-i-Ta'ddud-e-Zauj*, Hyderabad Deccan, 1917.

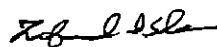
Hasan, Muhammad Nafis, *Meri Tamam Sarguzasht: Sayyed Abul Hasan 'Ali Nadwi*, (Delhi, 2000).

Husain, Munawwar, *Maulvi Chiragh Ali ki 'Ilmi Khidmat*, [The Intellectual Contribution of Maulvi Chiragh Ali] (Khuda Bakhsh Library, Patna, India, 1997).

Ikram, Shaikh M., *Mauj-e-Kauthar*, (Institute of Islamic Culture, Lahore, 1992).

Khan, Sir Sayyid Ahmad, *Al-Tahrir fi Usul al-Tafsir*, (Aligarh, 1892).

----- *Tafsir*, (Lahore, 1880-95).



SUPERVISOR



CHAIRMAN  
Department of Islamic Studies  
A.M.U., Aligarh

Masud, Muhammad Khalid, (ed.) *Attharwin Sadi Isawi men Barr-i Saghir men Islami Fikr ke Rahnuma*, (Islamic Research Institute, Islamabad, 2008).

Maududi, Sayyid Abul A'la, *Islami Siyasat: Musalman aur Maujudah Siyasi Kashmakash*, (Maktaba Jama'at-e-Islami, Pathankot, 1937).

----- *Qur'an ki Char Bunyadi Istilahain*, (Markazi Maktaba Islami, Delhi, 1979).

----- *Tajdid-wa-Ihya wa Din*, (Markazi Maktaba Islami, Delhi, 1982), 2<sup>nd</sup> Edition.

----- *Tanqihat*, (Markazi Maktaba Islami, Delhi, 1991), 5<sup>th</sup> Edition.

----- *Talimat*, Revised edition, (Markazi Maktaba Islami, Delhi, 1991).

Nadwi, Abdullah Abbas, *Mir-i Karavan*, (Majlis-i 'Ilmi, New Delhi, 1999).

Nadwi, Munawwar Sultan, *Nadwatul Ulama ka Fiqhi Mijaz aur Ulama-e-Nadwa ki Fiqhi Khidmaat*, (Syed Sulaiman Nadwi Academy, Lucknow, 2005).

Nadwi, Sayyid Abul Hasan Ali, *Ijtimai Ijtihad*, (Nadwatul Ulama, Lucknow, 2007).

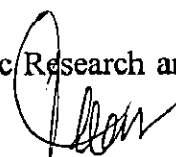
----- *Islam ek Taghyyur Pazeer Dunya men*, (Academy of Islamic Research and Publications, Lucknow, 2001).

----- *Karwan-i-Zindagi*, (Maktaba al-Islam, Lucknow, 1999), 7 vols.

----- *Lisaani wa Tahzeebi Jahiliyat ka Alamiyah*, (Academy of Islamic Research and Publications, Lucknow, 1981).

----- *Mazhab ya Tahzeeb*, (Academy of Islamic Research and Publications, Lucknow, 1970).

*Hasan Ali*  
SUPERVISOR

  
CHAIRMAN  
Department of Islamic Studies  
A.M.U., Aligarh

----- *Ma'raka-e-Iman aur Maddiyat*, (Academy of Islamic Research and Publications, Lucknow, 2004).

----- *Tadween-e-Fiqh aur Chand Aham Fiqhi Mabaahith*, (Nadwatul Ulama, Lucknow, 2007).

----- *Insani Dunya par Musalmano kay Urooj wa Zawal ka Athar*, Muhammad Asif Kidwai, Eng. translation; *Islam and the World*, (Sh. Muhammad Ashraf, Lahore, n.d).

----- *Islamiyat aur Maghrabi Mustashriqin aur Musalman Musannafin*, (Majlis Nashriate-Islam, Karachi, n.d).

----- *Maghrib say Kuch Saaf Saaf Batein*, Mohiuddin Ahmad, Eng. translation, *Speaking Plainly to the West*, (Haji Arfeen Academy, Karachi, n.d).

----- *Mazhab wa Tamaddun*, Mohiuddin Ahmad, Eng. translation, *Religion and Civilization*, (Haji Arfeen Academy, Karachi, n.d).

Qasmi, Muhammad Tayyib, *Dar ul-Uloom Deboand ki Saat Salah Zindagi*, (Deoband, 1968).

## THESES

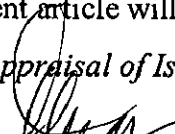
Ahsan, Abdullah, "*Muslim Response to the Western Criticism of Islam: A Study of Amir 'Ali's Life and Works.*" (Unpublished M.A. Thesis) (McGill University, Montreal, 1981).

Hamid, Myra, *The Political Struggles of the Ulama of Dar ul-Uloom Deoband: Identifying and Operationalizing the Traditionalist Approach to Politics*, Thesis Masters of Arts, (University of Maryland College Park, United States, 2005).

Koshul, Basit Bilal, "Varieties of the Muslim Response," The present article will form a chapter in his unpublished work *Recounting the Milestones: An Appraisal of Islam's*

*Zabur-ul-Isa*

**SUPERVISOR**



CHAIRMAN  
Department of Islamic Studies  
A.M.U., Aligarh

*Encounter with Modernity*. The writer is Ph.D. candidate at Drew University, New Jersey (USA).

Masud, Muhammad Khalid, "*Trends in the Interpretation of Islamic Law as Reflected in the Fatawa Literature of Deoband School: A Study of the Attitude of the Ulama of Deoband to Certain Social Problems and Inventions*," (M.A Thesis, Institute of Islamic Studies, McGill University, 1969).

Qasimi, Muhammad Azam, *Maulana Muhammad Qasim Nanautawi's Contribution to Islamic Thought with Special Reference to Al-Kalam*, (Ph.D Thesis) (Department of Islamic Studies, A.M.U, India, 1988).

### ENCYCLOPAEDIAS

Campo, Juan E., *Encyclopaedia of Islam*, (Infobase Publishing, New York, 2009).

Eliade, Mircea, (ed.) *The Encyclopaedia of Religion*, (Macmillan Publishing Company, New York, 1987).

Esposito, John L., (ed.) *The Oxford Encyclopaedia of the Modern Islamic World*, (Oxford University Press, New York, 1995).

Gibb, H. A. R. and Kramers, J. H., *Shorter Encyclopaedia of Islam*, (Lucaz and Co., E. J. Brill, London, Leiden, 1953).


Jones, Lindsay, et al, (eds.) *Encyclopedia of Religion*, 2<sup>nd</sup> Edition, (Farmington Hills, Macmillan, 2005).

Lewis, Bernard, et al., *The Encyclopaedia of Islam*, new edition (Lucaz and Co., E. J. Brill, London, Leiden, 1960).

Martin, Richard C., (ed.) *Encyclopaedia of Islam and the Muslim World*, (Macmillan, New York, 2004), 2 vols.



SUPERVISOR

  
CHAIRMAN  
Department of Islamic Studies  
F. U. U.

Singh, Nagendra Kumar, (ed.) *The Encyclopaedia of Muslim Biography, India, Pakistan, Bangladesh*, (A. P. H. Publishing Corporation, New Delhi, 2001).

The New Encyclopaedia Britannica, 15<sup>th</sup> Edition (Chicago, U.S.A, 1994).

## JOURNALS AND PERIODICALS

*Al-Hikmat.*

*The American Journal of Islamic Social Sciences.*

*British Journal of Sociology.*

*Bulletin of the School of Oriental and African Studies University of London.*

*Daedalus.*

*Fikr Islami Journal.*

*Greater Kashmir.*

*Hamdard Islamicus.*

*Jihad al-Islam a Journal of Islamic Studies.*

*Journal of Interdisciplinary History.*

*Journal of Islam in Asia.*

*Journal of the Institute of Muslim Minority Affairs.*

*New German Critique.*

*Rabita.*

*The Islamic Quarterly.*

*The Muslim World.*

*Al-Furqan.*

*Tahzib al-Akhlaq.*

*Tarjuman al-Qur'an.*

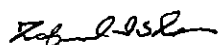
## ELECTRONIC SOURCES/ INTERNET

[http://darulislam.info/forum/shows\\_thread.php?t=3041](http://darulislam.info/forum/shows_thread.php?t=3041).

[http://data.quranacademy.com/QA\\_Publications/articles/English/BasitBilal/VarietiesMuslimResponseI.pdf](http://data.quranacademy.com/QA_Publications/articles/English/BasitBilal/VarietiesMuslimResponseI.pdf) (accessed on 12 July 2012)

[http://en.wikipedia.org/wiki/Chiragh\\_Ali](http://en.wikipedia.org/wiki/Chiragh_Ali)

[http://en.wikipedia.org/wiki/Conquest\\_of\\_Fidak](http://en.wikipedia.org/wiki/Conquest_of_Fidak)



SUPERVISOR



CHAIRMAN  
Department of Islamic Studies  
A.M.U., Aligarh

[http://en.wikipedia.org/wiki/David\\_E.\\_Apter](http://en.wikipedia.org/wiki/David_E._Apter).

[http://en.wikipedia.org/wiki/Muhammad\\_Qasim\\_Nanotvi](http://en.wikipedia.org/wiki/Muhammad_Qasim_Nanotvi)

[http://en.wikipedia.org/wiki/Rashid\\_Ahmad\\_Gangohi](http://en.wikipedia.org/wiki/Rashid_Ahmad_Gangohi)

[http://en.wikipedia.org/wiki/Samuel\\_P.\\_Huntington](http://en.wikipedia.org/wiki/Samuel_P._Huntington).

[http://en.wikipedia.org/wiki/Wilfred\\_Cantwell\\_Smith](http://en.wikipedia.org/wiki/Wilfred_Cantwell_Smith).

<http://galenet.galegroup.com>.

<http://hamditabligh.saylitech.com/pdf/IslamAndModernity.pdf>

[http://i-epistemology.net/attachments/414\\_V14N1%20Spring%2097%20-%20Ali%20-%20The%20Concept%20of%20Modernization.pdf](http://i-epistemology.net/attachments/414_V14N1%20Spring%2097%20-%20Ali%20-%20The%20Concept%20of%20Modernization.pdf).

<http://links.jstor.org/sici?sici=0094033X%28198124%290%3A22%3C3%3AMVP%3E2.0.CO%3B2-J>.

<http://muslims-canada.org/islamonlyway.html>.

<http://muslims-canada.org/islamonlyway.html>.

<http://muslims-canada.org/islamonlyway.html>.

<http://press.princeton.edu/titles/9067.html>,

<http://www.answers.com/topic/chiragh-ali#ixzz1wxDS8z3C>

<http://www.pwhce.org/maududi.html>.

<http://www.scribd.com/doc/70555874/deoband>



**SUPERVISOR**



**CHAIRMAN**  
**Department of Islamic Studies**  
**A.M.U., Aligarh**